Lutheran Herald

OLUME XXXIX MINNEAPOLIS, MINN., FEBRUARY 8, 1955 NUMBER 6

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

Two Important Convention Resolutions

(Adopted June 14, 1954)

SPONSORSHIPS

Whereas, the sponsorship of new congregations by large established churches or groups of churches is an open door for extending the Kingdom of God,

Whereas, we are certain that we have only begun to realize the potential of this method of advancing the Kingdom,

Whereas, the demands for establishing new churches in the fields that seem ripe unto harvest are far greater than can be met by the resources of the Home Mission Department,

Whereas, distinct spiritual blessings come to those who sponsor new churches,

Therefore, be it resolved that we encourage individual congregations as well as groups of churches, especially circuits, to sponsor ..... fields approved by the Board of Home Missions .....

Be it further resolved that those unable to sponsor churches at present, make long range plans to do so in the future.

HOME MISSION TRUST CERTIFICATES

Whereas, The Evangelical Lutheran Church at the biennial convention in 1952 passed resolutions establishing a Home Mission Trust Certificate plan,

Whereas the Board of Trustees made the necessary preparations for executing the plan through the adoption of a carefully worked out trust agreement,

Whereas, the Board of Home Missions has been administering the plan exactly according to the rules and principles laid down by the church,

Whereas, the people of our church have responded by investing generously both of congregational funds and individual savings,

Whereas, the Board of Home Missions pays all interest and principal maturities on or before the date due, and

Whereas, these investments are greatly helping the program of Kingdom extension by providing capital for needed church sites and buildings,

Therefore be it resolved, that we commend the Board of Trustees and the Board of Home Missions for the way in which this project has been conducted and we encourage congregations to invest their funds and individuals their savings in Home Mission trust certificates.

ME XXXIX . . . NUMBER 6
neapolis, Minn., Feb. 8, 1955

Lutheran Herald

merica's Mobility—Our Opportunity

Philip S. Dybvig

migrations of families within the confines of Ameri-
rom 1940 to 1954 are said to exceed, by far, any of
mass migrations of history both in number of peo-
affected and in miles traveled. The Census Bureau
nates that more than thirty million people move
n one address to another every year.

Many people lament this tremendous mobility of our
ulation because it creates critical problems in every
of life and not least in the Christian Church.

et we believe that the effect of mobility on the
urch as a whole is mostly for the good of the Church.
ile the losses, dislocations, and frustrations caused by
ility are very great, they are nevertheless but a
ll price to pay for the greater Kingdom advance
le possible through mobility.

onsider the pastor who says he is on a treadmill
use every year he takes in 300 new members but
s 300 through mobility. He has only 1,500 members
is congregation, but he would like to have a con-
gation of 2,500 or 3,000 or even 5,000. His problem is
mobility, his problem is a wrong conception of the
! We have not necessarily been called to build big
gregations but rather to minister to people, and
ility greatly increases our opportunity to do so.
pose people did stay put and he could in ten years
ble his flock to 3,000 souls. (Admittedly this would
lmost impossible without the influx of new people.)
ut, if he has 1,500 members and 300 leave and 300
ones come each year, he then has the opportunity of
istering to 4,500 people in ten years' time. In other
ds, a pastor ministers to more people in a mobile
ety than in one that is static.

RAL CHURCHES REVITALIZED

al churches have a real problem with which we are
t sympathetic. Some of them may suffer such losses
they are forced to close their
rs. This is a high price to pay
mobility, and yet we insist that
this is small compared to the
greater good, some of it even
ural areas.

uch good does come to many a rural church through mobility. According to recent *Saturday Evening Post* article, people in Missouri learned that they could have the church, but not by taking it for granted. They found that the church is like everything else in America—we can have whatever we consider worth a sacrifice. But token giving is no longer sufficient. Real Christian stewardship is required. Wherever rural people begin to walk with God in His ways of stewardship, they discover that the 80 families out of a hundred who remain in the community can easily maintain the church that was built and maintained by 100 families in the past. (Rural farm population has dropped 20% in late years.)

The pastor who complains because all the young people with whom he works so carefully always move away, might well be asked: "Don't you believe in the Gospel or in the leaven? Why conclude that the work is wasted just because someone else sees the fruits that you know only through faith? Do you not believe in the Biblical principle that one is to sow, another reap, and the good Lord gives the increase? What about your sense of Christian vocation? Can you think of a greater vocation than standing by the procession and putting Christ in the hearts of the young?"

RE-THINKING BASIC PURPOSES

Mobility's greatest contribution to the Church of our day is to cause us to re-think and re-shape our basic purposes. Thus, mobility forces us to shift our emphasis from that of building the congregation into a little kingdom to that of winning people for the Lord Jesus Christ. Our emphasis is fast becoming that of building congregations to win more people rather than winning more people to build the congregation. Mobility, furthermore, forces us to adopt a real program of Evangelism. Now we know that we must open our churches to all

LUTHERAN HERALD — O. G. Malmin, *Editor*
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people, regardless of race or color, social position or economic circumstance, or even former religious background. From now on it is evangelize or die!

Mobility throws us back on the basic idea of belief in the power of the Gospel to work, and to work quickly. No longer can we assume that God can work only if He can have a family attached to a given church for 20 years or more. We now need the college administrator's faith that he can contribute a great deal to a young life in two to four years. How much more should not we who have the Gospel, which is the power—the *dynamis*—of God in our hands, believe that we, too, can contribute much in a few years' time.

Mobility also gives us more of a sense of urgency. Time is fleeting, we pass this way but once, life is a procession, "I must work the works of Him that sent me while it is day." If two families move into my community—one a landowner and the other a renter—I will go to the renter first and interest him because I'll have more time in which to win the landowner!

MOBILITY HELPS HOME MISSIONS

When an outstanding Christian family is transferred to some far away, new community where there is no church whatever, and is replaced by another family never having shown any interest whatsoever in the Church or the Gospel, the move seems to add up to a great loss for the Church. But it may not really be so. Before long the family that moved away has found a number of other fine Christian families in the new community, all eager to help establish a new congregation. Soon they send the Macedonian call to the Home Mission Department, and the eventual result is a new congregation. Through this new congregation many unchurched people are won for the Lord Jesus Christ.

Moreover, the unchurched family that moved near the old church was glad to break with its past and to begin a new type of life after moving. Therefore, as soon as the congregation began showing interest in the members of the family, they responded wonderfully, and this response helped the old established congregation to take more interest in other new families in the community. Thus the move that seemed so tragic at first proved to be a double blessing.

MOBILITY IN GOD'S PLAN

Mobility is in the very heart of God's plan for winning mankind for Christ. Here we draw an illustration from nature, knowing that God often works in similar ways in material and spiritual realms.

God has made wonderful provision to make sure that the earth shall always be covered with plant life. Therefore, His nature produces an over-abundance of seeds. Some of these seeds are equipped with wings and others with parachutes or umbrellas to be carried hundreds of miles in the slightest breeze. Others are made to float water and to be planted by the river on a distant sho Still others are made to hitchhike a ride in the fur animals to be carried to some far-away soil and th germinate and grow. Thus, using the principle of mob ty of air, water, and animals, God has made sure t seeds will be planted everywhere on the face of earth. If you want to know how successful God's p is, just go out in your garden in the spring and note t if you do not plant your own seeds and cultivate ca fully, there are always other seeds present to grow and cover every square inch.

Just so God has planned also to use mobility to co the earth with the seed of the Gospel.

God's use of mobility in His plan of salvation star when God sent His Son into our world to save m kind. Furthermore, this Savior, who in mobility ca into our sphere of time and space, continued to mo from place to place during His entire active ministry. was literally on the move, without house or home.

When Jesus had accomplished His work of sal tion, He told His disciples to go into all the world. told them to be His witnesses in Jerusalem, in Jud in Samaria, and to the uttermost parts of the earth. told them to be mobile—to plant the seed everywhe

When Pentecost was past, however, the believ stayed together in Jerusalem. Their plan was immobili They said to one another that they needed the strength ing that came from remaining together in this rich f lowship. But God had thoughts of mobility for them a allowed a great persecution to break out which scatte them to the four winds. Wherever they went th brought the seed with them. Soon the reports came fr Samaria that the seed was growing and that God w preparing a wonderful harvest.

Philip joined the Ethiopian jogging along the way Gaza. Hitchhiking a ride with him, he planted t seed in his heart and the Ethiopian requested bapti and went on his way to plant the seed, we believe, the hearts and lives of others in his own land.

Paul carried the Gospel from community to commu ty, in Galatia and other places. Soon the Gospel w brought to the north countries of Europe by witnes (called missionaries) who were on the move. Th came a day when America was discovered and migra came—many of them with Christ in their hearts, oth with the seed also in their hand in the form of a N Testament or a Bible. And here again we have a wo derful parallel with seeds in nature.

Botanists tell of one plant whose seed has two part one that germinates the first year and a second th germinates only the second year—thus if one fails t other may not. None of the mutineers who settled Pitcairn Island carried the Gospel with them in t heart, but someone did bring a Bible. One man began

ad this Bible and the seed took root and grew in his art and he in turn helped to plant it in the lives of hers. Soon a colony of Christians was to be found on e Island—all because of God's double plan of spread- g His seed.

OBILITY DESTROYS CULTURAL ISLANDS

fter America was settled, there was a period of com- rative immobility. This allowed the new settlers to ke root in the very soil of the new land. But it also eant many a spiritual and cultural island. The Indians re forced onto reservations and the Jews lived in ettos. Chinese were to be found in China Town and ost immigrants settled in clusters of their own nation- ty. This was salutary for a while because it helped to eserve for our American culture some of the rich vor of the various cultures from which we came. But was not always conducive to the spread of the Gospel. n these latter days, however, all these spiritual and tural islands are threatened with mobility. The groes are migrating from the solid South to the rth by hundreds of thousands. Indians are coming o the stream of American life just like everyone e. The Jews and other groups, too, are no longer to found only in concentrated communities but scat- ed everywhere.

While the breakup of the cultural and spiritual islands y not be all to the good, yet it is clear that God's rposes can be served more effectively through this v mobility. Surely, more Indians can be won for rist if our churches everywhere will receive the scat- d few who settle in their communities. In this way more can be won than through all the work of spe- stations on the reservation.

OBILITY MEANS WINNING MORE

cent studies show that more Jews can be won for rist as they are approached individually when they ve into the communities where our churches are than be won through all the special missionary efforts in solid Jewish community. Furthermore, the break- of solid German, Norwegian, Swedish, Danish, and r communities can work for the enrichment of all aried Gospel emphases are through mobility brought the total stream of American church life.

urs is, therefore, but the problem of turning mobility God's great advantage in our day. We ask whether ot the Church is prepared to make the fullest pos- use of this new opportunity. We are reminded of fact that it is the set of the sail and not the gale that rmines the way the ship will go. Is our sail set as ould be to carry forward God's Kingdom program ugh this mobility? If so, the winds of mobility will ve not to be the unkind winds of adversity, but er the friendly trade winds of Kingdom opportunity.

Message and Field-For You

Harold B. Kildahl

SEXAGESIMA SUNDAY
February 13, 1955
Text: Matthew 9:36—10:7

Let's not overplay this thing, or become sentimental about it, or even give in to that temptation to romanticize it. There comes a time for realism, and it would seem that now is a good time.

What do you make of it anyhow? That anguished thought of our Lord expressed in the text concerning the sheep without a shepherd, the abundant harvest? He was thinking about the men of earth in need. He was thinking of the men of earth living apart from God. He was thinking about the vital and basic need of men for redemptive grace, for forgiveness, for new visions and vitality, for new approaches and new relationships. In fact and in short, He was thinking about the need of men for new souls and new lives. But what do you make of it anyhow? Did He mean it?

Well then, what are you doing about it? Let's not take stock in the usual answers. Let's not poke around in the latest annual report of the congregation to see how much we gave to missions last year, or how much we gave to the church in 1954. Let's not scratch around for something on which to fix an answer. Let's be realistic. What are you doing about it? About that soul next door, that friend who never goes to church, that crowd at the office or school, that neighbor who insists on a "day of unmolested rest" every Sunday, that child who ought to be in Sunday school, that business associate, just anybody at all—what are you doing about them all? This business of Christianity must be more than a clean face and the freshest shirt in the drawer on Sunday. It must have muscle and fibre and sinew and bone; it must be willing to roll up its sleeves and go to work. You have a field, all right. No doubt of that. Why don't you do something about it?

A field? Of course. A message too. When you have decided to do something about it, then do this—Tell them the good news, or as we sing it in that rousing missionary hymn, "Publish glad tidings." Tell them that Jesus Christ came into the world to save souls. Tell them that He has the power to forgive sins. Tell them that "if any man be in Christ Jesus he is a new creature." Tell them that life can be made over, that minds can be refashioned, that relationships can be made good. Tell them that the Kingdom of God which is at hand is a Kingdom of Grace (forgiveness), a Kingdom of Love (right relationships), and a Kingdom of Glory (eternal life). Tell them—but above all, tell them before it is too late.

A field? Of course. A message? Of course. But do something about it, will you friend? Amen.

Profiles of Young Churches

T. Arnold Thomps

Have you ever sat on a crowded plane or train studying the profiles of those with whom you travel? The faces of people are interesting and certainly tell many things about the occupant behind them. There's the individual with the protruding jaw, or the man with the "milquetoast" look! Complexion, grooming, peace, composure, and purpose are all recorded there if we could only understand.

The same is true of churches. Study these profiles of young churches. They tell the story of interested people, of dedication, of sound, realistic planning, of strength for burden bearing. So often when we have encouraged older congregations to lend their credit for the esta lishment of a new congregation the question is aske "What security can be offered?" The answer is simp Study the profiles of those already born. We thank G for the leadership these young churches have provid in the realm of stewardship! May there come convicti to those who need it, encouragement to venture t those who stand in doubt, and a great willingness to t entire Church to launch a missionary effort involvi every ounce of energy, time, talent, money, and cre it possesses. Hats off to the young "babes" in the fam of the Church! *Take a look!*

DISTRICT: Eastern

First Service: February 28, 1954
Organized: May 5, 1954
Present Membership: 371
Sunday School Enrollment: 183
Amount of Grant-in-Aid: $20,675.00
Church Extension Investment: $87,325.86
Stewardship Responsibility:

1 pledge for $12.50 per week	$ 12.50
3 pledges for $10.00 per week	30.00
3 pledges for $ 7.00 per week	21.00
6 pledges for $ 6.00 per week	36.00
8 pledges for $ 5.00 per week	40.00
4 pledges for $ 4.00 per week	16.00
1 pledge for $ 3.50 per week	3.50
11 pledges for $ 3.00 per week	33.00
1 pledge for $ 2.50 per week	2.50
13 pledges for $ 2.00 per week	26.00
1 pledge for $ 1.25 per week	1.25
7 pledges for $ 1.00 per week	7.00
	$228.75

DISTRICT: South Dakota

First Service: 1949
Organized: 1949
Present Membership: 356
Sunday School Enrollment: 175
Amount of Grant-in-Aid: $13,000.00
Church Extension Investment: $31,500.00
Stewardship Responsibility:

1 pledge for $8.00 per week	$ 8.00
1 pledge for $6.00 per week	6.00
1 pledge for $5.50 per week	5.50
8 pledges for $5.00 per week	40.00
4 pledges for $4.00 per week	16.00
1 pledge for $3.25 per week	3.25
7 pledges for $3.00 per week	21.00
1 pledge for $2.50 per week	2.50
3 pledges for $2.25 per week	6.75
18 pledges for $2.00 per week	36.00
5 pledges for $1.50 per week	7.50
1 pledge for $1.25 per week	1.25
22 pledges for $1.00 per week	22.00
1 pledge for $1.10 per week	1.10
3 pledges for $ .75 per week	2.25
9 pledges for $ .50 per week	4.50
12 pledges for $ .25 per week	3.00
	$185.60

DISTRICT: South Dakota

First Service: October 18, 1953
Organized: May 2, 1954
Present Membership: 145
Sunday School Enrollment: 73
Amount of Grant-in-Aid: $19,750.00
Church Extension Investment: $73,650.00
Stewardship-Responsibility:

4 pledges for $10.00 per week	$40.00
3 pledges for $8.00 per week	24.00
1 pledge for $6.50 per week	6.50
2 pledges for $6.00 per week	12.00
1 pledge for $25.00 per month	
6 pledges for $5.00 per week	30.00
3 pledges for $4.00 per week	12.00
2 pledges for $3.00 per week	6.00
1 pledge for $2.50 per week	2.50
4 pledges for $2.00 per week	8.00
2 pledges for $1.00 per week	2.00
3 pledges for $ .50 per week	1.50
1 pledge for $ .10 per week	.10
	$150.60

TRICT: California

irst Service: November 1, 1953
rganized: April 4, 1954
esent Membership: 222
nday School Enrollment: 155
nount of Grant-in-Aid: $21,300.00
urch Extension Investment: $77,797.05
ewardship Responsibility:

1 pledge for $18.00 per week	$18.00
5 pledges for $10.00 per week	50.00
1 pledge for $8.00 per week	8.00
3 pledges for $7.00 per week	21.00
2 pledges for $6.00 per week	12.00
9 pledges for $5.00 per week	45.00
3 pledges for $4.00 per week	12.00
7 pledges for $3.00 per week	21.00
15 pledges for $2.00 per week	30.00
10 pledges for $2.00 or less	
	$230.50

RICT: California

st Service: March 7, 1954
ganized: July 18, 1954
sent Membership: 252
nday School Enrollment: 135
ount of Grant-in-Aid: $21,500.00
urch Extension Investment: $78,598.07
wardship Responsibility:

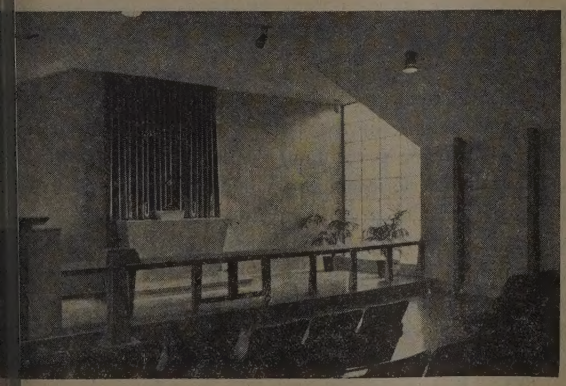
1 pledge for $15.00 per week	$15.00
1 pledge for $12.75 per week	12.75
2 pledges for $10.00 per week	20.00
1 pledge for $9.00 per week	9.00
1 pledge for $8.00 per week	8.00
2 pledges for $7.50 per week	15.00
1 pledge for $6.00 per week	6.00
8 pledges for $5.00 per week	40.00
	$125.75

DISTRICT: Canada

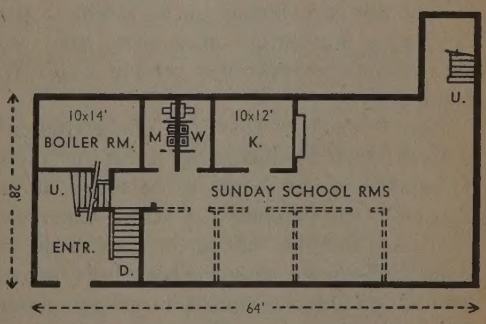
First Service: June 7, 1953
Organized: November 15, 1953
Present Membership: 84
Sunday School Enrollment: 72
Amount of Grant-in-Aid: $12,660.00
Church Extension Investment: $43,261.26
Stewardship Responsibility:

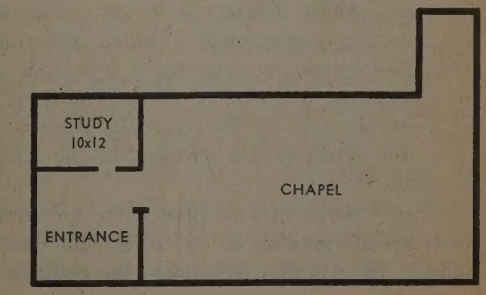
1 pledge for $6.00 per week	$ 6.00
3 pledges for $5.00 per week	15.00
1 pledge for $4.50 per week	4.50
3 pledges for $3.00 per week	9.00
1 pledge for $2.75 per week	2.75
1 pledge for $2.50 per week	2.50
2 pledges for $2.00 per week	4.00
1 pledge for $1.50 per week	1.50
1 pledge for $1.25 per week	1.25
4 pledges for $1.00 per week	4.00
	$50.50

CHURCH PLANS OF THE BOARD OF HOME MISSIONS



d are the interior view and floor plans of Trinity Lutheran at Park Forest, Ill. Plans for small churches are available at the of Home Missions at 422 South Fifth Street, Minneapolis, Minn., y parishes and congregations considering construction. Trinity h was built in 1951 at a cost of $31,000 on a one-acre site. capacity totals 168 and the church can serve 150 Sunday school . The exterior of the building is of California redwood and ts were Loebl, Schlossman and Bennett of Chicago, Ill.





He's always busy making up new stews. In the kitchens serve his most trusted agents. They have to make up the menus. Without tempting morsels he could hardly fill up his enlistments. They must be clever enough to muffle one ingredient so it doesn't break out in a rash too quickly. The victim must never have any convulsions of shame and disgust during the hours of feasting. Everything is carefully clocked. The suspect must never be forced to conclude that his misery stems from his

The Devil's Delight

Herbert A. Hanson

host. Of course his habitual guests have long suspected some treachery.

The witchery in the devil's kitchen hinges on one ingredient. It is the nectar from "the tree of the knowledge of good and evil." So modern man with all his ingenuity falls easy prey to the same old stew dished out by the same old hand that led Adam and Eve out of God's paradise into a wilderness of shame.

In Baudelaire's *Short Prose Poems* there is a profound observation on "our ancient foe": "The Devil's cleverest wile is to convince us that he does not exist." Then the unsuspecting walks quite innocently into his arms. When this falsehood gets lodged in a Christian community it is rank heresy. A college, under the direction of a narrow sect, boasted in its appeal to parents that its campus was seven miles away from any known form of sin. Someone was reading God's Word with closed eyes.

There is much in "the State of the Church" that delights the devil. He knew long before the "press releases" the content of the report to be issued at the Boston meeting of the National Council of Churches. No surprise came over his face as this part of the report was read: "When we consider how little it costs to be counted among the church members in our country today, we are troubled. The average church member is not conspicuously different from the average non-member. The average church is so much conformed to the world that people are surprised if it sharply challenges the prevailing behavior of the community." A tear fell from the face of the recording angel as she filed away this report on the progress of the Kingdom on the earth.

In our Church, too, he finds cause for rejoicing. He totals up the number of our rural churches closed on Sunday. He wonders how long "the children of light" will continue this kind of spiritual erosion. To close church and silence the voice of the Risen Christ give him the valleys and plains as his happy hun grounds. The strangeness of it all—behind the Curtain, his henchmen close the churches. In Am the keys are in the hands of Christians, yet these ch bells are silent every second or third Sunday. Bread of Life is withheld from the hungry. Too m are confirmed but not kept; the old remembered not revived; the new families welcomed but not c vated; the absent not wooed; the seeker not sought the Word sown sparingly. The harvest—casualtie the crossroads.

Below is a picture by districts, of our multiple par where a pastor serves four or more congregations. not the complete story. No study was made of the n pastors serving two or three congregation parishe is pretty well accepted, that in some sparsely se communities, pastors may have to serve a numbe congregations.

Eastern District	11 pastors serving 4 congrega
No. Minnesota District	5 pastors serving 5 congrega
	20 pastors serving 4 congrega
So. Minnesota District	3 pastors serving 4 congrega
South Dakota District	2 pastors serving 6 congrega
	17 pastors serving 4 congrega
North Dakota District	1 pastor serving 6 congrega
	9 pastors serving 5 congrega
	37 pastors serving 4 congrega
Rocky Mountain District	4 pastors serving 4 congrega
Canada District	1 pastor serving 7 congrega
	5 pastors serving 6 congrega
	5 pastors serving 5 congrega
	11 pastors serving 4 congrega

The Evangelical Lutheran Church is the second la rural Church in the land. Only the Mormon Ch has a larger percentage of its members living in open country, town, and village. Our strength is in America. Under God, we must keep this fortress st Here is the seed-bed from which city churches much of their leadership. "Rural congregations fu city churches with 55% of their membership, 76% their pastors, 64% of their officers, and 62% of Sunday school teachers." Cities left to themselves They live on the streams that flow from the crossr Surely, we are answerable to God for the quality o stream that flows into our troubled cities.

The American countryside is strongly Prote Now the Roman Catholic Church has begun a term effort seeking to convert rural America t faith. Monsignor Ligutti, director of the Nat Catholic Rural Life Conference, sums up their this way—"While 18% of the American people

, 16%) live on farms, only six per cent of them are
olics. It is our goal to have 10,000 strong rural
shes. We now number 5,000 with another 5,000
ions. It is far from impossible to realize our goal."
eriments in Catholic rural evangelization in a section
ermont and in the Diocese of Buffalo have proven
tive.

hat are some of the road-blocks faced in stirring up
parishes to see their need of re-alignment? They
varied, but fall into general categories.

ie delight of the devil is when folks kneel before
ancestors and just casually tip their hats to the
s of the living. In some communities there are
many Lutheran churches, and they are blind to
olidation. They worship the brick and mortar. Some
ow given by Grandfather Adam blocks all King-
advance. The old burial ground becomes a living
in the debate. One marvels at the patience of God
we get lost in windows and cemeteries. The man
e cross cries out afresh, "I thirst, I thirst."

delight the devil when we give God our coins and
world our purses. We are generous with the car
r and then strike a hard bargain with the Lord's
e card. It costs to divide parishes, but that is part
ristian discipleship. The stakes are high—the souls
en. Some pastors are breaking down physically
the strain. This weakens their effectiveness. How
families does it take to carry a full-time ministry?
e Rocky Mountain District, 34 congregations out of
ve a confirmed membership of less than 175.

America we have a habit of getting the things we
For such a day the Lord of the Church has called
400 men to our seminaries. We are getting the
ower. Are we willing to match this with dollar-
? A church closed two or three Sundays in a
is an invitation to spiritual decay.

\+ + +

"Love Thy Neighor"

Let our earnest prayers unfold
Asking open eyes to see
And greater knowledge than of old,
Set in humble dignity;
A brotherhood of all mankind.

Let us not unearth the dregs
Of buried pasts, and flaunt them free.
The future hangs upon three pegs:
Forgiveness given, charity
And innate kindness of mankind.

MILDRED OFFERLE

Ministry of Music

Oscar R. Overby

Music in church, we have said, must be "unusual." No doubt the question may be asked, "What is meant by unusual music?" Some scholars in the field may answer that a certain style of music, because it is a far cry from our 19th and 20th century creations, fulfills the requirement. Against the backdrop of our concert music, secular art, it is indeed unusual, and therefore they may reason that it is the right ingredient for church use. In this category we find the 15th and 16th century music —the Palestrina style—and the purely polyphonic forms.

This variety of expression, of symbolism in the church, has long been accepted as valid, and of course is still a highly priced idiom. But is style the major approach to the "unusual" in our church music? Style surely enters into this consideration, because certain styles and forms of art can divert the focus of our worship to non-churchly associations. But are there not other important factors that should concern us in trying to make our church music unusual, more elevating and worshipful?

As we said last time, these are factors that must be reckoned with in making every arrangement and procedure in the Order of Service conducive to a unified, "unusual" experience for all who come to worship—an experience unique in the routine of the week. Tastes and techniques are involved. What quality of music, aside from style, is employed? And how beautifully, tastefully, meaningfully is it rendered?

We are so inclined to follow patterns and submit to a prescribed routine, regardless of the actual effect of our offerings. There has to be a program! The choir has to sing an anthem in spite of unpreparedness and depleted ranks! The leader gets calloused to the humdrum performance of his choir. The organist draws the same stop that he has used for weeks and months; and puts everybody to sleep with the same Amen cadence at every opportunity—yes, with the sentimentally trite chromatic in the alto. Lack of rehearsal, of painstaking preparation, is evident in the singing. The congregation, in short, is nourished spiritually on dull, mediocre music.

But music, to serve its purpose in church, must be inspired art in the first place, and the performance must at least now and then direct the imagination of the hearers in the direction of true intonation and beauty. We must work more to select good compositions, to polish our performance, and to pray that our church music may really become more "unusual."

Figures lie and liars figure" is the old quite uncomplimentary remark when someone pushes an arithmetical pencil too hard or too fast. But to an increasing number of people and congregations one fact is becoming very plain: to be able to use the same dollar twice is just as good as having two dollars. To be able to use a dollar four times in a given period is fully as good as using four separate dollars just once in the same period. Nowhere in the Church is this more clearly seen than in our Church Extension Fund, the loan source for establishing new congregations.

No one dared to believe ten years ago that our Church Extension Fund would grow from $384,000 to $6,000,000. The Lord of the Church opened the hearts of people to give to the Church Extension Fund so that it now has $2,142,281.27 as its own permanent capital.

Is This

Fantasy or Fact?

Clarence Solberg

And the same Lord opened doors to the use of trust funds, building funds, and private capital—in the form of Home Mission Trust Certificate investments—to build the total up to the present $6,000,000.

The end is not yet. But even if the Church Extension Fund should never gain another dollar, we have far more than $6,000,000 in the Church at large for loans to new congregations—and quite effortlessly, too.

In 1954 our loan returns were 16% of the total invested in new congregations in the beginning of the year. On a $6,000,000 basis, this would bring a rollback of $960,000 for re-use in establishing other new congregations. With the average loan to new congregations about $70,000, this would provide the capital for 14 new fields. And if the average number of souls gained per year per congregation is 75, this would enable us to win 1,050 persons in the first year. Over a ten-year period The Evangelical Lutheran Church through the Department of Home Missions could establish 140 congregations and reach, not an estimated 10,500, but actually 52,500 souls.

In 1955 we hope to raise the loan return percentage to 20%. On $6,000,000 this would bring a rollback of $1,200,000. On the basis given above, this would finance 17 new fields and win 1,275 souls in the first year. Over a ten-year span we could establish 170 congregations and be used by God to reach 63,750 souls. In short, the return of loan funds in a five-year period (20%) rather than over a six-year span (16%) would in ten y make for 30 more congregations and 11,250 m souls. It's all a matter of using the same dollars m often in the same period.

How this same very practical principle works even greater, actually amazing results is indicate the following chart:

Total Loan Fund	Rollback per Year	Percentage	Loan Span	No. of cong. @ $70,000 average loan		No. of souls at 75 per cong. per year	
				1st Year	10 Years	1st Year	10
$6,000,000	$ 960,000	16%	6 yrs.	14	140	1,050	
6,000,000	1,200,000	20%	5 yrs.	17	170	1,275	
6,000,000	1,500,000	25%	4 yrs.	21	210	1,575	
6,000,000	2,000,000	33 1/3%	3 yrs.	29	290	2,175	
6,000,000	3,000,000	50%	2 yrs.	43	430	3,225	

108,750 more souls reached the Gospel of Jesus Christ in a year period simply by using same $6,000,000 much more o

Now, it may not be at all pos that our Church Extension F can be turned over every two y But turning the Fund over e four years is completely attain and doing so every three yea not at all improbable.

Specific cases like these bear out such thinking:

(1) The refinancing of their respective loans in second year of their history by the American Luth Church of Harlem, Montana (Stanley G. Knu pastor); Trinity Lutheran Church of Eau Claire, consin (Luther Borgen, pastor); and St. John's theran Church of Howard Lake, Minnesota (Ar Melom, pastor) by borrowing from members friends of the respective congregations. The indivi sums being refinanced are $45,000, $71,688.52, $11,999.21.

(2) The refinancing of its loan of $86,529.60 by vary Lutheran Church of Panorama City, California Rev. B. T. Anderson, pastor, in just two years—w first-mortgage bank loan on its own credit and short-term use of $15,000 from the building fun First Lutheran Church in Mandan, North Dakota Rev. Carsten F. Brien, pastor.

(3) The assignment of the Church Extension first mortgage in the amount of $33,000 on Centra theran Church in Anchorage, Alaska, to St. Olaf L eran Church in Bode, Iowa—with the Bode congreg mortgaging its property to procure the funds.

(4) The assignment of the Church Extension first mortgages at East Grand Forks, Minnesota, Truman, Minnesota (Alvin L. Stenberg and Eu

Nilsen, respective pastors), in the amounts of $31,000 $7,000 to Oldham Lutheran Church. The Oldham gregation thus used its building fund on a definite e basis while the two congregations worked out their manent refinancing arrangements with their respec- local banks.

5) The refinancing of its loan of $73,118.25 by Our ior's Lutheran Church in Austin, Minnesota (Glen- C. Knutson, pastor), in the second year of its his- together with the expansion of its facilities by (a) mortgage on its own credit, (b) second mortgage nsorship loan from St. Olaf Lutheran Church in t Dodge, Iowa, and (c) a small amount of private s. St. Olaf Lutheran Church is simply enlarging own first mortgage loan from an insurance com- y to make the funds available on a second mortgage s to the Austin congregation.

5) The ability of so many young congregations to mand their own first mortgage money plus, if ssary, second mortgage sponsorship funds—on the s of proved ability to meet all payments. Monthly re-payment records of $400 to $800 per month are mon, and several congregations are in the $1,000 2,000 per month payment bracket.

s this last factor which offers the greatest potential a four- or three- and even two-year record of loan rns. As soon as the young congregation has known efinite income with which to meet the payment ern of a refinancing loan (or loans) and the risk ent is gone, there is every reason why the loan ld be transferred to a credit source other than the rch Extension Fund. When the congregation has ed by its income and record that it is no longer a ld" in the Church, it will begin to look for ways which to leave the Home Mission family.

o be sure, it is unlikely that the young congregation command a first mortgage loan on its own credit quidate the full Church Extension loan. But the use s own credit plus that of a sponsor will accomplish same thing. And the sponsoring congregation will v that its loan has full payment priority beyond minimums on the first mortgage loan.

dream of a permanent sponsorship bank, a line-up) to 100 congregations who will say, "We have un- credit in our church and parsonage properties. As as a young congregation has passed the risk stage, our credit to help refinance that young congregation's rch Extension Fund loan. Start another new con- ation with the Church Extension funds thus re- d. When the congregation we have sponsored com- s its payments on our credit loan, use our credit n. We'd like to see the $6,000,000 used more often. l like to see more new congregations established. We'd like to see more souls reached for the Kingdom of God. We think such credit sponsorship on our part is practical Christianity and one down-to-earth way of fulfilling Christ's Great Commission."

The variations on the sponsorship theme are many. But the basic pattern is always the same. The young congregation has known, proved ability to pay off the loan and gives full legal security for it. The sponsoring congregation simply provides the credit at no cost to itself. The young congregation pays all the legal fees, all the principal, and all the interest—with the latter two going directly to the loan agency or by way of the sponsoring congregation.

It goes without saying that only those congregations whose membership, loan payment record, and all else are beyond question will be presented by the Department of Home Missions for refinancing sponsorships. It ought to be known, too, that banks and other commercial loan agencies are definitely making loans to churches, not least young churches. While the motive for lending credit to young congregations sometimes puzzles bankers, the soundness of the practice is proved by their very frequent willingness to grant such loans.

With approximately 100 congregations involved in sponsorships in The Evangelical Lutheran Church so far, and with not a single unhappy experience among them, the likelihood of finding the 50 to 100 congregations to provide credit for refinancing Church Extension Fund loans is very good. And if the response is even half as positive as it could be, then $6,000,000 in our Church Extension Fund will be worth twice that sum and perhaps even more.

\+ + +

Desert

What did I see in the desert?
I saw the barren hills, the sifting sand, and God
Splashing all day at a million miles of canvas.

What did I hear? The mourning dove
Brooding over the vastness, and the sound of sand
Chiselling at the buttes and lesser badlands.

I sat all day listening to the voice
Of my Beloved.

The dust boiled out of a sudden fall of sky.
Hail, sleet, rain, thunder, and the night.
The moon slipped over a summit
Finding that the stars had burned
Sharp small holes in the bushel of heaven.

OLIVER EVERETTE

People Are Asking

T. Arnold Thom

Forty more for '54" was not only the Home Mission slogan for last year, but it was a statement of hope, prayer, and ambitious planning. Ever since the special edition of Lutheran Herald last February, with the slogan on its cover, people have been asking, how are you coming with the 40 more? It's been gratifying to know that the people of the Church have been concerned. This concern is evident not only because they ask how we have been progressing with the 40 new churches, but it has been most evident in the budget response, the response to Trust Certificate investments, to sponsorships, and the response of the young churches to the challenge to return the Church Extension Fund money loaned them as soon as possible.

Let me tell you how the picture has been unfolding during 1954. There were three basic types of approach used in starting new churches.

I. *Special Projects Requiring No Church Extension Fund loans:*

We had hopes of organizing eleven such new congregations during the year. The plan was to provide sufficient Grant-in-Aid money but no Church Extension Fund investments. The Grant-in-Aid was made "subject to the demonstrated ability and willingness of the new congregation to provide permanent worshipping facilities through a funding campaign, borrowing money, or a combination of both, but with no Church Extension Fund money involved."

The response has been remarkable. Following are the seven congregations organized in 1954 under this plan:

(1) St. Charles, Minnesota—Philip Gangsei
(2) Buford, North Dakota—Peter Tengesdal
(3) Gardner, North Dakota—W. E. Kienberger
(4) Hannah, North Dakota—Robert L. Boxrud
(5) Medora, North Dakota—L. H. Locker
(6) Kamiah, Idaho—Richard M. Waag
(7) Camarillo, California—L. O. Sunde

Four congregations on the original list were not started, leaving a total of seven new congregations out of eleven proposed.

II. *Congregations financed completely through Church Extension Fund loans for Parsonage, Site, and First Unit.*

As 1954 began in seven of these communities listed here, the pastor was already on the ground, the work was begun, but the congregation was not organized. In three places the pastor had accepted the call, and in others the pastors were about to be called. As of writing all seventeen listed at the beginning of have now been organized or about to be organized. latest to join the list was the first one on the 1954 namely Eau Claire (Northwest), Wisconsin, where E. M. Hegge, formerly of United Lutheran Churc Oak Park, near Chicago, will soon begin work.

Two of those listed as Church Extension Fund ects were shifted to sponsorships: Hayward, Califo by Trinity Lutheran of San Francisco and now rec Garden Grove by the Windom, Minnesota Circuit.

We list the fifteen remaining:

(1) Eau Claire (Northwest), Wisconsin—E. M. H
(2) Eau Claire (Southwest), Wisconsin—Luther Bo
(3) Madison (Lake Edge), Wisconsin—Hector Gunderson
(4) Milwaukee, Wisconsin—Joel Dobbe
(5) Chicago (Niles), Illinois—Warren Weeg
(6) Minneapolis (Edina-Hopkins), Minnesota—Joyce Ranum
(7) Houston (Northwest), Texas—Otto Hesla
(8) Spokane (Opportunity Area), Washington—Eugene Nilsen
(9) Concrete, Washington—M. A. Thompson
(10) Tacoma (Narrows), Washington—J. L. Moilien
(11) Chula Vista, California—Erling Jacobson
(12) Clairemont Village (San Diego), California—Clifford Larson
(13) Granada Hills (Los Angeles), California—Gordon Tollefson
(14) South San Francisco, California—I. Haanstad
(15) Calgary (Northwest), Alberta, Canada—Raymond O. Olson

III. *Sponsorships:*

In addition to the above, plans were laid for tw new congregations through sponsorships. By spor ship we simply mean that other sources of credit w substituted for the Church Extension Fund investm Each one of these new projects came in for a subs tial Grant-in-Aid either furnished by the Home Mis

epartment in full or jointly by the Home Mission De-rtment and some sponsoring group.

Various types of sponsorship were forthcoming. Sever-were by individual congregations placing their assets mortgage to provide the needed capital. Interesting this connection was the use of FHA loans for parson-es, where the sponsoring congregation was able to ovide sufficient capital to cover the items of first unit d site, but not of the parsonage, too. In one case, name-that of the sponsorship of the new congregation at San teo, California, by the Norwegian Lutheran Church San Francisco, the congregation added $25,000 to its ular budget for 1955 in order to bring the loan ital available for the new congregation to a total of ,000. Possibilities in this connection are unlimited.

markable and startling in its implications is the re-nse of six circuits to joint sponsorship. An article where in this edition tells this story. Certainly, here been opened a new door in the life of the Church, ich may mean the ushering in of a complete new day. thank God for this development and its evidence of st on the part of the people of the Church in Home ssion planning and progress.

lso, as told elsewhere in this edition of the HERALD, listed one congregation born through the faith and lingness of six individual South Dakota farmers to rtgage their farms to start a new church. Amazing! , we've all stood aghast at this possibility. But have not all either regularly or at some time sung: "We e Thee but Thine own, whate'er the gift may be; that we have is Thine alone, a trust, O Lord, from ee"!

he following list includes congregations gotten under in 1954 through sponsorships:

1) Honolulu (Aina-Haina), Hawai—
Austin Circuit, Stanley Gjervik
2) Garden Grove (East Long Beach), California—
Windom Circuit, E. Rommereim
3) San Mateo, California—Norwegian Lutheran Church of San Francisco, Henry Nielsen
4) Hayward, California—Trinity Lutheran Church of San Francisco, A. B. Swan
5) Edmonton (Woodcroft), Alberta, Canada—
Six South Dakota farmers, Conrad Lund

rande Prairie, Alberta, has been financed so far by rch Extension funds. Thus the total number actual-stablished out of the hoped for twelve in this cate-is six.

ther places that were listed at the beginning of 1954 ponsorships are well under way, but not sufficiently ave had a pastor accept the call, or the money yet lable. We list:

(1) St. Paul (Rosetown), Minnesota—Montevideo Circuit, Minnesota
(2) Minneapolis (Bloomington), Minnesota—Lac Qui Parle Circuit, Minnesota
(3) Fort Worth (Richland Hills), Texas—Estherville Circuit, Iowa
(4) Fargo (Southwest), North Dakota—Fargo and Goose River Circuits, North Dakota
(5) Bismarck (West), North Dakota—Trinity Lutheran Church of Bismarck spearheading procurement of private funds.
(6) Los Altos, California—Luverne Circuit, Minnesota

IV. *Further work not listed at the beginning of 1954 but which was started during the year, nevertheless.*

We continue to thank God that the expansion of the Kingdom has come to other sections of the country not in the original plans for 1954. We are happy to report, too, that through the generous support of the people of The Evangelical Lutheran Church in the budget it was possible to provide Grants-in-Aid for the following new congregations:

(1) Meadow Vista, California—A. J. Towe, pastor
(2) Arcata, California—Harvey Sigurdson
(3) Kadota, South Dakota—No pastor as yet
(4) Glencoe, Minnesota—Nolan Watson

Christ Lutheran Church of Terrace, British Columbia, with the Rev. A. S. Olson of Prince Rupert as pastor, was organized late in 1954 upon encouragement by District President Mars A. Dale. It will receive its assistance in 1955.

There have been countless numbers of other interesting developments, too numerous to mention. Many of these developments will result in new congregations in 1955. For instance, in Sioux Falls we have been given a site for a new congregation in the fast developing area of the east side of Sioux Falls. Property has already been purchased in a house development of 6,000 homes in North Denver, Colorado.

As we thank God for the past, we press on, since the work has only begun. On the pages that follow we take you to some of our fields by means of photographs. The list of places where actual construction is under way is not complete. These photos were all taken in various parts of the United States and Canada on January 10, 1955. For your part in this vast unfolding program, dear reader, we thank you. We trust yours has been a deep satisfaction in knowing that souls have been won for Christ. To Him be the glory!

First Lutheran Church, Plains, Mont.
Roy W. Gilbertson, pastor

Menlo Park Lutheran Church, Menlo Park, Calif., R. G. Hovla

M

Calvary Lutheran Church, Omaha, Neb.
Otto Nielsen, pastor

Calvary Lutheran Church

St. Marks Lutheran Church by the Narrows, Tacoma, Wash.
J. L. Moilien, pastor

NEW

St. Timothy Ev. Lutheran Church, Seattle, Wash.
S. E. Vevang, pastor

Trinity

Sychar Lutheran Church, Silver Bay, Minn., Teber O. Hill, pastor

Lutheran Church, Redmond, Oregon, Morris V. Dalton, pastor

Christ Lutheran Church, Opportunity, Wash.
Eugene W. Nilsen, pastor

ldred P. Johnson, pastor

St. Mark's Lutheran Church, Chula Vista, Calif.
Erling Jacobson, pastor

ION

Clairmont Ev. Lutheran Church, San Diego, Calif.
Clifford O. Larson, pastor

, Wis.

Twin Harbor Lutheran Church, Grayland, Wash.
Leslie Otterby, pastor

Trinity Lutheran Church of Buford-Trenton, N. Dak.
Peter Tengesdal, pastor

The Miracle of Participation

E. C. Reiner

A newcomer to America, age 13, watched some boys playing baseball. "Silly game—all that noise about nothing," was his sour comment. Two days later the boys asked him to play. He made many errors and looked quite clumsy but he came off the field with a smiling face. Distrust, criticism and antagonism had been replaced by interest, appreciation, and friendly enthusiasm through the miracle of participation.

In the United States and Canada today there are literally thousands of communities that need the Church with its glad tidings of salvation in Jesus Christ. Our Home Mission Department has tried to reach every possible field while the doors are open and the need so desperate. Yet in many of our older well-churched communities all this has sometimes seemed to be a lot of fuss about very little. Communities need churches—so what? But something is happening to change that lackadaisical attitude. Through Home Mission sponsorship these same people are invited to play the game, and the miracle of participation is working again.

Sponsorships, of course, have been a part of the Home Mission program in every district, but we have seen the results so evidently in the Southern Minnesota District that it is a pleasure to report them.

Our six circuit Home Mission sponsorships, three in the California District and three in the Southern Minnesota District, have been worked out by circuit committees. After presentation at pastoral conferences and circuit meetings, series of congregational meetings have been held where the people are told about the Home Mission procedures, the need in a specific field, and the opportunity to invest some of their money in this venture of faith, while receiving a good rate of interest on their investment. After proper congregational action, the people volunteer as much as they wish to invest. When it is put together a circuit can make it possible to call a pastor to begin work in a new field.

The Aina Haina sponsorship accomplished by the congregations of the Austin Circuit has been the most intriguing. Pastor Stanley Gjervik, one of the circuit pastors, was called to Hawaii as soon as the sponsorship money was assured. His reports to the congregations have stirred the people of the circuit to great interest. To know that they made this mission possible; to follow each step of the procedure, understanding it perhaps, for the first time; to hear about the call of the pastor, the trip to the field, the first services, the interes property purchase development; to realize that cause they had participated people were directly rea with the Gospel—all this created the eager interest joyful enthusiasm which is the miracle of participat

Because our Church is becoming large we are danger of removing givers too far from those who blessed by their gifts. Too often our benevolence tributions are given with the same spirit in which pay taxes. In every area of the great work done thro the Church we need the sense of personal participat Home Mission sponsorships, though in reality in ments rather than gifts, bring the investors close those who use the funds invested and permit them see how the Church, by adding a budget gift mo establishes new congregations.

A man who had never glanced at the newspa financial page bought some oil stock. Every night turned first to this hitherto uninteresting page quoted for the family—"Up two cents, down one-cent." He hadn't cared what happened to Cities Ser before, but now he was concerned. He bought his there, he read their literature, because he was a par Cities Service.

Personal observation of the congregations which h shared in sponsorships convinces one that something that happens. There is vital interest in benevole giving, a better understanding of the Church's gram, more prayers for the missionary and educati efforts of the Church.

The miracle of participation changes repetitions petitions, obligations into privileges, tasks into ad tures, routine into reality; in short, takes people ou the spectator class and makes them members of team.

The recent sponsorships in Southern Minnesota clude:

	I
Austin Circuit—The Aina Haina field in Hawaii	$90
Lac qui Parle Circuit—Bloomington area, Mpls.	75
Windom Circuit—Garden Grove, California	75
Montevideo Circuit—Roseville, St. Paul	75
Luverne Circuit—Los Altos, California	75
St. Olaf Congregation, Austin, Minn.—	
Our Savior's, Austin (subsidy)	24
Fillmore Circuit—Chatfield, Minnesota	45

New Doors Are Opened

Vance R. Knutsen
Pastor of Elgin Lutheran Church
Elgin, Iowa

's Open the Door in '54." This was one of the gans of the six-month-old Elgin Lutheran congrega- as in December of 1953 it launched a drive for ds to build a new church. That slogan was realized ng with many other hopes, dreams, and prayers of se people of the Little Switzerland of Northeast va, as on Christmas Day first services were held in long-awaited new church. "Glory to God in the ghest" was the dominant theme at this first worship vice. Thankful praises were sung by people who had nded nails, wielded varnish brushes, and carried out core of other tasks to make this church a reality. s was a very special Christmas because the doors of new church had been opened.

hese were not the first doors to be opened in this e town of Elgin, with a population of nearly 700 ple. God first had to open doors of hearts to the llenge of the Kingdom's work here. Beginnings go k several years. A Ladies' Aid had been organized 947 under the direction of Rev. A. O. Nesset, then or of the Clermont Lutheran parish. Meetings were l in homes, and then a Sunday school was organized. reliminary steering committee was elected. In 1950 untry schoolhouse was moved in and placed on the perty donated by a citizen "to be used for a Lutheran rch." In 1952, the Rev. Stanley Knudsen of Cler- t began conducting services every third Sunday. was opening doors.

eetings were held with District President V. T. ahl and the Rev. Herbert A. Hanson of the Board Home Missions. In October, 1952, it was decided to a resident pastor through the Board of Home Mis- s. The writer of this article accepted the call and installed on June 7, 1953, by Dr. Jordahl, with ces being held in the public school gymnasium. congregation was organized on June 28, 1953, with 105 charter members. A gift, the North Washington Prairie Church building near Decorah, was accepted and it was moved piece by piece to Elgin, 30 miles distant, and used as parsonage and church. An architect was secured. The little country schoolhouse, now outgrown for worship, was transformed by members of the congregation into a beautiful parsonage. God was opening doors.

Services were now being held in a local skating rink. A preliminary sketch of the new church was being prepared.

There were questions. How can we best finance this church? Pastor Hanson met with the council and congregation. "There is no easy way to build a church," he said. He explained that the usual plan was for the Board of Home Missions to lend a congregation all the money necessary for the site, parsonage, and first unit of the church, this money to be paid back in monthly installments, but that the plan was geared more to a suburban setting. He then explained a new plan whereby Elgin could possibly be the instrument for opening a new door for Home Mission work in smaller communities. Another new door—"The Mother Church will give you a grant-in-aid of $12,500 if you will conduct a building fund drive and make arrangements to secure the rest of the money locally. There will be no paying back of the $12,500. It is a gift to you."

The idea met with unaminous approval. "This is the plan for us," was one man's comment, and it was echoed throughout the congregation. Plans were enthusiastically made for a building fund appeal. Our mother Church, The Evangelical Lutheran Church, had made the first pledge in the amount of $12,500—what could we do? Records best tell the story. Pledges were to paid in one year—1954. One man pledged $5,000, two pledged $2,000 each, another family pledged $1,500, four families

(Continued on page 146)

Elgin Lutheran Church, Elgin, Iowa

Meditations for the Family Altar

J. R. Heste

TOWARD QUINQUAGESIMA SUNDAY

The Lesson: Isaiah 53:1-7

The Gospel: John 1:29

Monday, February 14
GOOD WORKS

Read Hebrews 12:12-21

Do not neglect to do good and share what you have, for such sacrifices are pleasing to God.

This is no plea for a religion of good works, as though that is all that is necessary to please God. But it is a plea to show God that you mean it by letting your faith get into your pockets and doing something worth while with your possessions. Since God shares with you, be sure you share with others.

"What you have" takes in all your possessions; things you can touch and things you cannot touch, material goods as well as spiritual blessings. All of these you must share with others.

It is at this point we please God or disappoint Him. We are as gates that open or close. If God's gifts stop with us we close the gate so that they cannot keep flowing on to others. If we open the gate His gifts flow on and bring life and hope to others.

Let me praise Thee, O God, by living a life of love for my fellow men. Amen.

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Tuesday, February 15
ARE YOU SERVING?

Read Mark 10:35-45

"For the Son of man also came not to be served but to serve, and to give his life as a ransom for many."

At one time James and John had the wrong idea about being in the Kingdom. The question of just where they stood bothered them. They went so far as to arrange that in glory they should be put one at the right hand of Christ, and the other at the left. Christ stopped their thinking along this line and corrected them. Where they were in the Kingdom did not matter, He explained. What they were doing as members did matter. The Kingdom must be made up of those who serve, just as the Lord of the Kingdom was a servant.

It is not hard to have trouble at this point. We want to be in the Kingdom but would like, if possible, to get away from some of the price that has to be paid. Sometimes there is a temptation to promote ourselves, using the Church as a stepping stone. Here we must be careful. We are called to a devotion and we are saved to serve. Here is our assignment.

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Wednesday, February 16
UNSELFISH LOVE

Read Jonah 3:10—4:11

"You pity the plant. . . . And sho I pity Nineveh . . . in which th are more than a hundred and twe thousand persons?"

The trouble Jonah had to get over not a lack of love for God, but too m love for his own people. Other people, thought, did not deserve the love and f giveness of God. Even after God mana to get him within sight of Nine Jonah was against the idea of bring them a message. After he had gone i the city and cried, "Yet forty days, Nineveh shall be overthrown," the pe repented and believed in God. God joiced, but Jonah was very unhappy. acted parable of the plant that withe was meant to bring the lesson home him.

Christians do not live in a small wo of their own. Their first love is to G then to their own flesh and blood, finally to all people. They cannot close their love because Christianity no fences. God loves the world; His p ple also love the brethren, everywhere

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Thursday, February 17
A GOOD SUBJECT

Read I Corinthians 1:18-24

We preach Christ crucified, a stumbling-block to Jews and folly to Gentiles.

Paul was announcing the subject-matter of every Christian sermon and testimony. As a subject there is not a better one to be found. Christ crucified, is not a most welcome subject; this is true, because there is a reason why He died. The reason is man's sinfulness and his need of help from God. Gentiles—people who are on the outside of things and who do not have the Spirit, never like this idea. To such Christ crucified is foolishness. But to such, and to all people, this Christ must be preached.

Every pastor knows there are things the people would rather hear other than the truth they need to hear. More popular is Christ the Man, or Christ the Great Friend. But, true as these pictures are, they do not bring the real Christ who came to save. The Christ we must bring is the Christ God had to send to earth on the mission of sacrifice for human sin. If we know this Christ we know the only way to the Father.

Friday, February 18
TRUE GAIN

Read Mark 8:27-38

"For what does it profit man to gain the whole world and forfeit his life?"

Jesus was giving emphasis to the sad truth that it is possible to lose the big things by going after the little things. It is possible to miss heaven because we didn't want to miss a little bit of this earth. There is not a one of us who will ever gain the whole world, or any big part of it, but there may be many of us who have our hands tighter on possessions than we have our hearts set on the Kingdom. If this is true with us, we are in danger. For in making gains we can be making losses.

Our Lord is not telling us it is wrong to have earthly goods. Many rich people are Christians and they are on the way of righteousness and truth. But Jesus is saying that we should not let anything come between us and Him. It is better to lose possessions, even life, than it is to be lost from His love. To own the world and not have God is to be poor; to be penniless and have faith in God and His Christ is to be rich.

Saturday, February 19
BALM

Read Jeremiah 8:19-22

Is there no balm in Gilead? Is th no physician there?

Jeremiah knew the answer was yes. people were deeply wounded; they w far away from God and getting i danger. Soon the enemy would ov take them and they would be carried aw to a distant land. What could heal hurt of the people? Nothing but balm offered by the Physician.

God has balm, healing, cure, for who are wounded, for all who are ht To those who have not tried it this mere "Christian talk," with no mean in real life. But many have tried it know the power and the healing in precious balm. Some of the hardest periences of life have been turned i joyous victory where God has been as to put His hand. God is ever able. forgives the blackest sin, He lifts heaviest burden, He gives the assura of hope. He gives sight to the blind strength to feeble knees.

Give us of this balm, O God, that may be healed. Amen.

Schools and Colleges

Edited by the Division of Higher Education

AMPUS NEWS NOTES . . .

e Pastor and His Spiritual Life" is title of a publication just released

Dr. Eastvold

Augsburg Publishing House, Minpolis, and authored by Dr. S. C. tvold, president of Pacific Lutheran lege.

■

obert M. Hutchins, ex-chancellor of cago University, will be the convoon speaker at St. Olaf College on rch 17. Hutchins had earlier been eduled to speak on the St. Olaf pus on Jan. 5, but stated he would unable to keep that date and has v agreed on the March 17 appointnt.

Hutchins, who has been touring gland and speaking on education in erica, recently commented, "Ameri- colleges are no more than 'high s' flophouses where parents send r children to keep them off the or market and out of their own ."

■

t the age of eighty-one, Sivert A. dahl of Moorhead, Minnesota, has tten and published a 125-page book the history of the Lutheran Normal ool of Sioux Falls, South Dakota, where he formerly was a member of the faculty and, for a year, was acting president.

Mr. Jordahl covers the history of the Lutheran Normal School from its founding in 1889 to its consolidation in 1918 to form Augustana College of Sioux Falls, a product of the 1917 church merger which resulted in the formation of The Evangelical Lutheran Church. The introduction is written by Dr. Karen Larsen, St. Olaf College.

■

The Northfield community is getting behind the St. Olaf Choir's trip to Norway with a committee organized from members of local civic organizations. Dr. Lawrence Gould, president of Carleton College, has been named chairman of the committee which plans to give support to the choir's planned trip.

The choir will give two concerts, one at Carleton and one at St. Olaf, in May under the auspices of the Northfield St. Olaf Choir Committee.

■

The Puget Sound professional chapter of Sigma Delta Chi, national journalism fraternity, met at Pacific Lutheran College on January 17. State senators John Ryder, Newman Clark, and Al Rosellin, and Speaker of the House John O'Brien gave brief talks and comprised a panel for an "off the record" discussion on state politics. President S. C. Eastvold welcomed the 68 journalists to the campus.

*

Six seminar sessions will be conducted by Dr. Arthur H. Compton, physicist and former chancellor of Washington University at St. Louis, who is the Hill Foundation speaker at St. Olaf this year, during his weeks at St. Olaf College.

The seminars will be held each Thursday afternoon during the weeks he is at St. Olaf and the discussion will bear on the topic of his preceding weekly lecture.

Fifteen students, some from St. Olaf and some from Carleton, will participate in the seminars.

Ten PLC students have been awarded scholarships by the California Conference of the Augustana Lutheran Church. The Californians include Norma Kempka, Paul Bastin, Betty Jean Condray and Glenn Johnson, all Seattle; Eunice Swenson and Theodore Carlstrom, both Antioch; Warren Meyers, Palo Alto; Carl Holmgren, Long Beach; Birger Pearson, Stockton; and Herschel Hill, Turlock.

■

WITH THE FACULTY . . .

Raymond Farden received his Ph.D. at the fall quarter commencement exercises at the University of Minnesota in December. The topic of his doctoral thesis was "Exploratory Study of the Prediction of Occupational Adjustment." He is a member of the staff of the Concordia College Sociology Department.

*

Miss Elnora Chesterman has been appointed to the faculty of Pacific Lutheran College in the department of English for the second semester which begins February 1. Miss Chesterman has her B.A. degree from the University of Colorado and M.A. from the University of Washington.

■

Herbert Krause, professor and author in residence at Augustana College, had an article published in the September issue of *The Wilson Bulletin* telling of his observations of the Pine Siskin bird.

Krause stated that this "is probably the first record of the Pine Siskin hatching young in the state. . . ." He went on to relate incidents about this study in California and Sioux Falls.

*

Dr. Elmer E. Leppik of the Augustana College Biology Department has recently been awarded a research grant by the Mycological Society of America. The announcement was made by Dr. Ralph Emerson, Chairman of the Research Grants Committee.

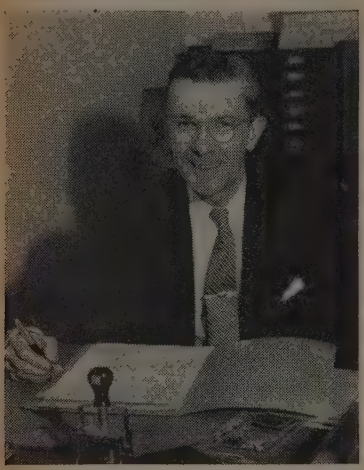
This is the second time that Dr. Leppik's work has been recognized by this prominent scientific association in a very special field. The first grant was approved a year ago.

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

Here and There on the Christian Front

Edited by Raymond M. Ols

MINISTER SERVES AS JUDGE



RNS Photo

The Rev. John P. Cranston, Jr., minister of First Congregational Church, Woodbury, Conn., is shown at his desk in Probate Court, where he was sworn in as district judge. The clergyman was elected last November to a four-year term. The district over which he presides includes Bethlehem and Southbury, in addition to Woodbury.

SPIRITUAL OBLIGATIONS OF NURSES

Nurses ought to know and be able to help a patient in laying hold on spiritual resources to support him and hasten his recovery. This is the substance of a current article in the American Journal of Nursing, written by the Rev. James B. Ashbrook of Rochester, N. Y. The patient, Dr. Ashbrook said, has a right to expect that the nurse has faced the basic emotional and spiritual problems of the sickroom. He has a right to expect also, that the nurse is "not a rudderless boat" but that she has achieved an inner stability.

He urged nurses to understand the patient as a person and not as "a case." Such understanding would include respect and acceptance of his faith. He reminded nurses that this confidence in the ultimate significance of life "enables the patient to find meaning in the most critical situation."

Dr. Ashbrook listed two other "rights" of the patient who has a religious faith: (1) To expect the nurse to understand that concern with the ultimate meaning of life frequently involves the use of certain tangible religious resources. To disregard or minimize their significance can produce adverse effects on the patient's recovery. (2) To expect the nurse to understand the extent and limitations of her own relationship to him, and when he needs a clergyman's counsel and help.

CLERGY PLANE FARES

The new Congress is once again being asked to consider proposals that airlines be permitted to grant free or reduced-fare transportation to clergymen. Rep. Victor Wickersham (D.-Okla.) has re-introduced the proposal which has had considerable support in the past but never enough to be enacted. A Republican, Rep. Samuel K. McConnell of Pennylvania, has also introduced such a measure, assuring support from both parties.

Railroads have, for many years, been permitted to issue "Clergy tickets," but airlines are prohibited from doing so under the present Civil Aeronau Act. The current bills call for ame ment of the Act.

WOMEN TO ENTER HARVARD DIVINITY SCHOOL

Qualified women will be admitted the three-year graduate course of stu at Harvard Divinity School which h been open only to men. The new p icy will be effective in the fall of 19 Acting Dean George H. Williams, announcing the new policy, said: "T Christian community is finding creasing scope for the service of wo en, especially in religious educati and the Faculty of Harvard Divin School welcomes the opportunity to sist in their training.

"The ever-widening demand women to serve the churches rang from released-time religious progra for school children to the teaching religion in colleges. The growth of cial service activities at home a abroad also offers a challenge trained women. More and more,

NEW CHAIRMAN FOR "RIAL"

RNS Photo

"RIAL" is the abbreviation of the Religion in American Life movement. In the center of th photo is Joseph H. McConnell, president of the Colgate-Palmolive Company, new nation chairman of the Laymen's Committee of the movement. He succeeds Charles E. Wilso chairman of the executive committee of W. R. Grace and Company (right), who served chairman since the movement was launched in 1949. Shown with them is Admiral Be Moreell, board chairman of Jones and Laughlin Steel Corporation, who gave the princip address at the meeting. RIAL is a non-sectarian effort to emphasize the essential place religion in personal and community life. It is supported by 24 national religious bodies wi American business cooperating through the Advertising Council.

iously-trained women are taking ir places in interdenominational and menical organizations."

The plans not only cover the courses ding to the Bachelor of Theology gree, but also the advanced study ding to degrees of Master of The- gy and Doctor of Theology.

UTH AFRICAN CATHOLICS KEEP SCHOOLS

uth Africa's Roman Catholic hier- hy is planning to raise $750,000 a r to keep its 750 mission schools rating without government control. hbishop Denis E. Hurley of Dur- , said the Church will "never aban- its schools to a system of State nopoly," that it had told the govern- nt, "We will carry on our mission ools with or without subsidies."

his was the Church's answer, he , to the Bantu Education Act, ier which mission schools face an nediate 25 per cent cut in subsidies hey do not accept government con- of their curricula. Church leaders many denominations have charged t the government's real aim is to cate the natives to accept a perma- tly inferior status in the country.

Catholic leaders believe it will not long before subsidies are abolished npletely and are busy working out plans to finance their schools completely.

Protestant denominations have reacted in various ways to the new Act. Some have agreed to lease their school buildings to the government; some have accepted government supervision, and others have ordered their schools closed.

IOWA CHURCH HAS STUDENT LOAN FUND

A belief that religious and community life in a farming area may be strengthened by increasing opportunities for college education has prompted the Greenbrier Methodist Church, ten miles northeast of Bayard, to set up a student loan program. The program was put in operation last September after about $1,000 had been pledged for its establishment. The idea originated in discussions by the church's farm and home committee.

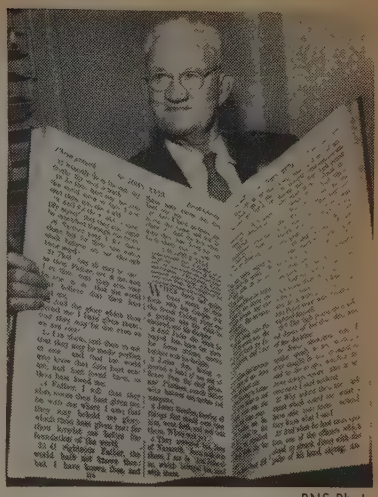
One committee member said, "We felt that it is becoming increasingly important for all the young people of our church and community to have every opportunity to get the best education available. On the farm, as everywhere else, education counts more and more. We didn't want a deserving boy or girl to be denied these opportunities because a student loan was not available. Education is important to the church and the religious life of the community. We think that the church will benefit in its leadership through the years if the chances for higher education for members of our community are improved."

YOUNG FUND RAISER

RNS Photo

e Kathy Jean Worley's weight at 19 pounds, 10 ounces cost members of the Culver City lif.) Seventh-Day Adventist Church $220.88 for denominational missionary work. When little girl was three weeks old church members pledged to give a certain amount for ounce she gained by the year's end. From time to time she was brought to church and hed so the members could see how their pledges were working out. At the final hing-in, she topped the scales at more than 19 pounds, costing the members over $220. to right are: Mrs. Effie Jensen, church missionary leader; Mrs. Orville Worley, Kathy's her; and Nurse Elsie Ziprick.

THREE-FOOT SCRIPTURES



RNS Photo

Former cowboy Barclay Bell of Los Angeles, whose eyesight is not what it used to be, is shown with a three-foot copy of St. John's gospel which he had printed so that he could continue to read his favorite Biblical book. When he found his eyes failing he decided to have the gospel photographed, enlarged and bound into a volume three feet high. "Must be lots of people as blind as I am," he said. "Sure wish they could have one of these books."

WORTHY OF NOTE . . .

The free churches in Norway have joined in a demand for repeal of the country's "Dissenter Law," regulating the work of those who confess the Christian religion without being members of the State Church. . . . More than two and a half million pounds of used clothing was received in the Lutheran Thanksgiving Clothing Appeal of 1954, only four per cent below the all-time high response in 1953. . . . Congress has formally received an American Lutheran Church's resolution asking that a change be made in the religious ministry at West Point Military Academy, to bring it under the Army Chaplains Corps. . . . The U. S. government's "policy of great restraint" with relation to Formosa was commended by the Methodist Board of World Peace in resolutions adopted at its annual meeting.

New Doors Are Opened

(Continued from page 141)

pledged $1,000 each, other amounts were $750, $720 and several $500 pledges. One could keep listing the sacrificial pledges, each given in proportion to the way God had prospered the giver. High school students pledged from savings and small weekly earnings. Extra work was taken on so bigger church pledges could be made. The total in pledges by the 54 families of the congregation was just short of $25,000. Five interested friends in the community also gave gifts of $500 each. A month later, Pastor Hanson came again and helped organize an Every Member Canvass through which the congregation assumed its own expenses in addition to its commitments to the building fund.

God has surely opened new doors. There was a r door in Home Missions for the smaller community; l in addition, doors to happiness had been opened hearts that found a new concept of stewardship, of ti of abilities, of money. The congregation has gro from 105 at organization to 239 at present. Each n family shares in the vision for the future in our Lo The work on the church is not all done. There some things yet to finish in the basement. There sidewalks to put in and landscaping to do before spr when it is planned to dedicate church and parsona But, the new church doors have been opened and v be open each week to people who seek to come into abiding love and presence of the One who says, "I the door; if any man enters by me he will be saved.

Within the E.L.C.

PERSONS

The Rev. I. A. Lavik, formerly of Oconomowoc, Wis., was installed by District President Jordahl as assistant pastor of Zion Church, Clear Lake, Iowa on Jan. 9.

The Rev. J. G. Lokken, formerly of Weldon, Sask., began serving the Calvary parish in Edmonton, Alberta in late January.

The Rev. Erling R. Estrem, until lately of Bottineau, N. Dak., has begun establishing a new Home Mission church in Fargo, N. Dak. The new church is named Bethlehem.

Dr. H. L. Foss, president of the Pacific District, and his wife were honored at a testimonial dinner held Jan. 5 at Ballard First Lutheran Church, Seattle, Wash., by pastors and parish representatives from all parts of the district. A gift of $1,500 was presented to the guests of honor. Speakers at the dinner were Dr. S. C. Eastvold, Pastors A. J. Knutzen, H. A. Stub, and A. F. Anderson, and Mrs. R. A. Tobiason. Dr. Foss has served as district president for 24 years.

The Rev. Gottlieb Schmitt, former pastor of the Spencer parish, Eugene, Oregon, moved in January to the Freeborn parish, East Stanwood, Wash.

The Rev. Sidney M. Nelson, Frontier, Sask., will be united in marriage to Miss Elaine Iverson, at Sidney, Montana on Feb. 12. Pastor Nelson will begin serving as youth director of the Canadian District, with headquarters in Saskatoon, Sask., by March 1.

NONAGENARIAN HONORED

On his ninetieth birthday, Jan. 3, Gustav Nelson, precentor of Bethel Church, Superior, Wis., was honored

by his church for long and faithful service, which included a 45-year tenure of the office of Sunday school superintendent. A purse was among the recognition gifts given him. Speakers were Pastors J. T. Stolee and I. A. Flaten.

DISTRICTS

Eastern

Morris, Ill. Bethlehem Church, parish of the Rev. N. W. Stoa, broadcasts its morning service every Sunday, at 10 a.m., over station WCMY, Ottawa, Ill. (1430 kc).

Modena, Wis. Modena Church, parish of the Rev. J. C. Thompson, recently installed a new Hammond organ. On Dec. 21 a father and mother and their two sons were baptized, and three adults were confirmed.

Nelson, Wis. Of the 105 pupils of the Lyster Sunday school, some travel twenty miles to get to classes. For the past year 59 pupils had perfect atte ance, a remarkable record in a wic scattered rural parish. Recently Ch tian Quale terminated a 42-year s ice as custodian and sexton of Ly Church. On Christmas Day the c gregation received five new mem by adult confirmation. Pastor of parish is the Rev. J. C. Thompson.

Stoughton, Wis. First Luther Church, parish of the Rev. A. Stolen, recently received 96 new me bers, 24 of these through adult c firmation and 10 through adult b tism.

Southern Minnesota

Howard Lake, Minn. On Dec. St. John's Church held a "belate house-warming party for its pastor, Rev. Arnold J. Melom, and fam presenting them with money and ot gifts. Recently the congregation vo to refinance its Home Mission lo liquidating its $12,500 parsonage lo

Chatfield, Minn. Members of Chatfield Ladies Aid have during past year been using the so-called tal plan for individual raising of funds, i.e., each member made use some special talent in making her c tribution yield income. A total $962.50 was raised in this way dur the year. The ladies will follow same plan also this year.

Northern Minnesota

Beltrami, Minn. Trinity Church Beltrami and two rural congregatio Hafslo and Scandia, have formed new parish, with Beltrami as its cen

South Central

Fort Worth, Texas. Trinity Chur pastor John R. Groettum's parish, la

rnerstone of its new church, now ilding, Jan. 9.

orland, Iowa. Rural Fulton ch, now a part of the Callender n, served by the Rev. Ronald M. n, burned its canceled mortgage e close of an afternoon service, 16, at which District President nl was guest preacher. Fulton ch, which during the past four has had a 56 percent increase in ership and in 1951 completed a $60,000 church, has decided to ne a separate parish by March 1, It hopes by that time to have or purchased a parsonage.

Dakota

ndan, N. Dak. First Lutheran h, parish of the Rev. C. F. Brien, oon begin the construction of a $175,000 church, seating in the 594 (with overflow space for a of 724), and with accommoda- for 480 Sunday school pupils. hurch now has a membership of and a Sunday school enrollment . The oil refinery business has erably increased Mandan's popu- . At present four services are held Sunday in the congregation's n, which dates back to 1914.

hville, N. Dak. First Lutheran h, parish of the Rev. E. K. J. nsen, received 40 new members ristmas Day.

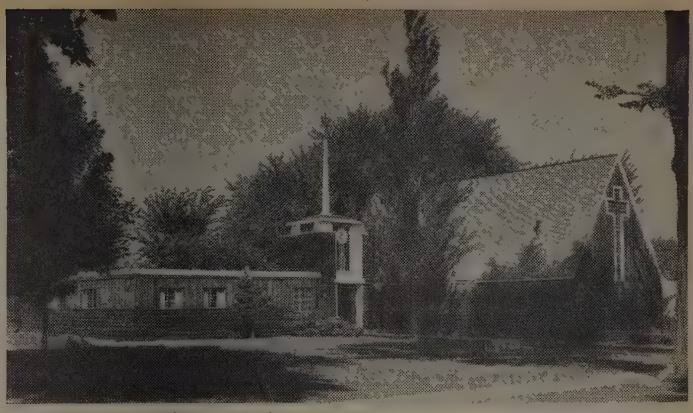
Dakota

ton, S. Dak. First English Lu- Church, parish of the Rev. W. Gulsvig, held a mortgage g service on Nov. 28. An offer- ceived on Reformation Day had l not only sufficient funds to the indebtedness incurred at the g of the congregation's new in 1952, but also enough to the purchase price of a new or- Guest speaker at the service was ev. G. S. Helgesen of Mitchell, k.

ene, Oregon. Central Church, of the Rev. Harold Aalbue, dedi- its new church Jan 30. The act lication was performed by Dr. Foss, president of the Pacific t.

land, Oregon. On Dec. 26 in outh Church, parish of the Rev. Egertson, a painting depicting ry of the Good Samaritan, by Peterson, a San Diego artist, in ry of the late Mrs. Harold Deeke nveiled.

IOWA PARISH LIQUIDATES DEBT



Pictured herewith is First Lutheran Church of Clarion, Iowa, which on Jan. 23 burned its paid-up mortgage at the conclusion of its morning worship. District President Jordahl preached the sermon. The campaign for liquidation of the indebtedness began in November, 1954, when fourteen members offered to pay half of the amount if pledges for the payment of the remainder could be secured by New Year's, a condition which was more than met. The congregation was organized in February, 1937, with a membership of 60; it has now 516. Its church was dedicated in May, 1940; a parish house was added in 1950. Its parsonage was purchased in the summer of 1943. The Rev. Roy M. Quill is the present pastor.

Parkland, Wash. Trinity Church, parish of the Rev. Erling Thompson, has oversubscribed a goal of $175,000 for the erection of a new church. The project is still in the planning stages.

Canada

Frontier, Sask. A series of Bible study and mission meetings were conducted in this parish Jan. 30-Feb. 6 by the Rev. A. W. Haugan.

SOUTH AMERICAN STATION ADDED TO NETWORK

"Lutheran Vespers," Sioux Falls, S. Dak., directed by the Rev. Harry Gregerson, has added to its network station HCJB, Quito, Ecuador, one of the world's most powerful short wave stations, heard in all parts of the world. "Lutheran Vespers" is broadcast on 19, 25, 31, and 49 meters each Sunday evening at 10:30 (C.S.). During February "Lutheran Vespers" will also be heard on the "Voice of America." And Pastor Gregerson is preparing six broadcasts for the Armed Forces Radio Network.

LUTHERAN WELFARE SOCIETY OF WISCONSIN

The Rev. C. Charles Bachmann, former navy chaplain, has been named director of chaplain services for the Lutheran Welfare Society of Wisconsin, succeeding the Rev. Geo. C. Hansler, who will serve as the society's senior chaplain in the Milwaukee area.

OBITUARIES

The Rev. H. K. Narum

The Rev. Hartvik K. Narum, pastor of the Blue Earth parish at Bricelyn, Minn., died Jan. 21, the cause of death being heart failure. Funeral services were held Jan. 25 at South Blue Earth Church near Bricelyn. The Rev. H. E. Jacobson, Elmore, Minn., officiated. Dr. E. C. Reinertson, president of the Southern Minnesota District, preached the sermon. Pastor Narum was born Jan. 6, 1893, at Waterville, Iowa. He was graduated from Luther College, Decorah, Iowa, in 1917, and from Luther Theological Seminary, St. Paul, in 1921. From 1919 to 1920 he served as teacher at Luther Academy, Albert Lea, Minn. After serving two brief pastorates, at Faulkton, S. Dak., and Argyle, Minn., he became pastor at Wheaton and Norcross, Minnesota, and served that parish until he in 1939 moved to the Blue Earth parish at Bricelyn. In 1922 he married Miss Constance Grangaard, who survives him together with two sons and two grandchildren.

E. A. Holland

Edward A. Holland, a member of Our Saviour's Church, Sioux Falls, S. Dak., died Dec. 27, 1954, in his 83rd year. Funeral services were held Dec. 30 at Our Saviour's Church in Sioux Falls and at Bethany Church, Hurley, S. Dak., the Rev. H. M. Blegen officiating. Born in Norway April 24, 1872, Mr. Holland came to U.S.A. at the age of seventeen years. His wife,

nee Cecilia Odland, died in January, 1954. Survivors are two daughters and three sons, one of whom, Eugene V. Holland, is a pastor at Grand Meadow, Minn.

Louis Thompson

Louis Thompson, a member of Wilson Church, near Wilson, Wis., since its founding in 1896, died Dec. 24, 1954, at Woodville, Wis., 81 years of age. Funeral services took place Dec. 28 at Wilson Church, the Rev. Morris N. Peterson officiating. The Rev. J. C. Thompson, Nelson, Wis., a nephew of the deceased, spoke on behalf of the family. Mr. Thompson was a member of the choir of his church nearly forty years, and was the first president of its Luther League. He is survived by his wife, a daughter, and five granddaughters.

ANNOUNCEMENTS

Clearwater Circuit WMF will conduct a workers' conference Feb. 11, 1:30 p.m., at Winger, Minn. Speaker: Mrs. Carl Holm.

Wanted: 20 new or used senior choir robes and 20 junior choir robes by Home Mission congregation. Contact the Rev. Harold J. Larsen, 4560 E. 18th St., Tucson 12, Arizona.

Green Lake Teachers' Institute will be held Aug. 21-27 at Green Lake Bible Camp, Spicer, Minn. Guest speaker: Miss Estelle Griffin of the Department of Education. Demonstration classes for all grades including high school and Bible departments, planned for each day. Registration may be sent to the Rev. Arvid E. Bidne, Paynesville, Minn.

Wanted: Used church pews. State price and give description when writing Arnold Denton, Dawson, Minn.

CHANGES OF ADDRESS FOR PASTORS

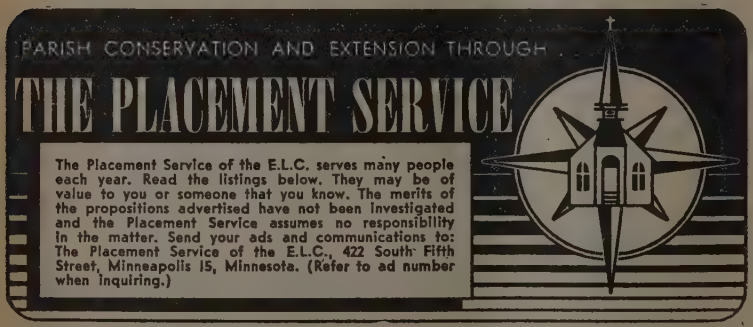
M. J. Berge, Henning, Minn.

Erling R. Estrem, 1010 10th St. S., Fargo, N. D. 1-26-55

T. T. Evenson, 4746 Sunnyslope Ave., Sherman Oaks, Calif. (correction)

L. S. Gjerde, Pelican Rapids, Minn. 2-27-55

J. G. Lokken, 11124 75th Ave., Edmonton, Alta., Can. 1-26-55


PARISH CONSERVATION AND EXTENSION THROUGH
THE PLACEMENT SERVICE
The Placement Service of the E.L.C. serves many people each year. Read the listings below. They may be of value to you or someone that you know. The merits of the propositions advertised have not been investigated and the Placement Service assumes no responsibility in the matter. Send your ads and communications to: The Placement Service of the E.L.C., 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

Farms

190 acre grain and dairy farm for sale in northeastern Iowa. Close to city limits and Lutheran churches. High production, modern improvements. 399-1A

For sale—5 acres with nice barn, 7 room house, hen house, brooder house, and good well in Winnebago Co., Iowa. 399-2A

75 acre improved farm in Dodge Co., Minn. for sale. Open creek through pasture. 40 acres tillable. 1 mile to school bus. Price, $6,000 with $2,500 down. Immediate possession. 399-3A

160 acre improved farm for sale in Dodge Co., Minn. Near well traveled highway, 2 miles from good town and tarred road. 100 tillable acres, balance timbered pasture. Fine building site on bare 80 with timber. Price $14,000 with $7,000 down. Spring possession. 399-4A

For sale—120 acres in Goodhue Co., Minn. All modern white buildings. On school bus route; Lutheran community. Spring possession. Price—$26,500. 399-5A

For sale—240 acres Kandiyohi Co., Minn. farm. 6 room modern house, large barn and other out buildings. On hard surface road, 1 mile from Lutheran church and 3 miles to town. Phone, electricity and school bus service. Price, $65 per acre; terms can be arranged. 399-6A

120 acre farm for sale in Western Minnesota. Good soil and buildings. REA, phone, mail and school bus route. 5 miles to town and school. Half mile to ELC Church. 399-7A

75 acre improved farm in Rice Co., Minn. for sale. On tarred road, near town. Fine Lutheran community. School bus service. Spring possession. Price $14,000. 399-8A

For sale—47 acre improved farm, Rice Co., Minn. Price, $6,800 with $2,500 down. Lutheran community; near school bus route; immediate possession. 399-9A

For sale—240 acre farm in Yellow Medicine Co., Minn. 200 acres under cultivation. All tilled and fenced. Good set of farm buildings. On school bus and cream routes. REA, phone. 1 mile from paved road. 399-10A

150 acre farm for sale in Yellow Medicine Co., Minn. Full set of farm buildings in fair shape; fenced; REA; phone; 8 miles from town on good gravel road; 3 miles to ELC Church. Price, $140 per acre. 399-11A

80 acre farm for sale in Yellow Me Co., Minn. Good set of farm buildings phone, REA. Tilled and fenced. On bus route, good gravel road, 5 miles t church. An estate that must be clos near future. 39

For sale—800 acre grain-stock farm i tral North Dakota. Level fertile land, derful improvements, all weather roads school, market. REA, mail delivery, available. Only $47.50 per acre. Half terms. 39

For sale—160 acre farm with 80 ready for crop. Good set of buildings, 5 house, full basement. Near school, churc paved highway in Mahnomen Co., Price, $75 per acre. 39

For sale—80 acre farm, half under vation, balance in timber and pasture. soil. Full set of buildings in fair con Electricity. 5 miles from town, 2 mi ELC church and rural school. Scandi neighborhood. Price, $4,500. Barron Co. 39

318 acre farm for sale in Dougla Wis. 145 acres cleared. Barn to hold 28 and 17 young stock. New house an Will sell with 45 head of cattle and fu of machinery. Located one block from s close to Lutheran church, store and office. On highway. 39

Homes

Modern 8 room brick house for s Northern Iowa college town. Close to c Lutheran church and school. 39

Apartment house with 8 modern ments, hot water system and 5 stall gara sale in Lutheran community of 8,0 Northern Minnesota. Property on 95x1 lot, only 1½ blocks from business s Good investment. Will sell for $22,0 right party. 39

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Lumber business for sale in Central Lutheran community. Doing a good v of business. Located in an excellent area. A real opportunity. 39

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Gamble store business for sale in c 1,200, Mc Henry Co., North Dakota. L an congregation. Fixtures and stock, $ 39

Hotel, beautiful modern rooms and ment, clean, for sale in South Dakota region. Price $30,000; $15,000 down. 39

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Furnished, semi-bungalow for rent in Minneapolis during summer months. Ca just dates for convenience. Close to bu and Bethlehem Lutheran Church. Near Harriet. 39

Pleasant room for student or emp young man for rent in South Minne Near two bus lines. 39

WANTED TO BUY

Good farm of 80 to 240 acres, with r able down payment, wanted by Lutheran ple who have rented one farm for nine Wisconsin or Minnesota preferred. 39

WANTED TO RENT

Good productive farm of 80 to 240 with option to buy. Good character and cial references. Wisconsin or Minnesota ferred. 39

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dle aged man desires position as jani- home for the aged or hospital or other tion. 399-27E

s man position in garage or implement d by middle aged man with 20 years' ence. Recommendations available. 399-28E

HELP WANTED

time parish worker wanted for church d in new suburban area around Lake Minnetonka, west of Minneapolis. 399-29F

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o you mothers and fathers, sisters and brothers, and, perhaps, neighbor- od friends wonder whether your boy or girl, man or woman, way out ere in California, down in Texas, up in Washington, or even in Minne- a is attending a Lutheran church? By simply filling out this coupon and ding it in, perhaps a family will be saved for the Church.

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SHOULD BE IN A LUTHERAN CHURCH

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(ADDRESS) _____

(CITY) (STATE)

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Name _____

Address _____

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oving Remembrance

Memorial Wreaths—ELC

heard a voice from heaven saying, Blessed are the dead who die in the om henceforth: yea, saith the Spirit, y may rest from their labors; for their llow with them. Revelation 14:13.

ving remembrance of dear ones de- the following gifts for the further- f the Kingdom of God have been

December 6 through December 10, 1954

, Richard, Westby, Wis., $20.
en, Mrs. Marie, Prineville, Ore., $39.
Arthur, Stanhope, Iowa, $5.
Mrs. Martha, Westby, Wis., $10.
n, Conrad, Henning, Minn., $22.
n, Lauritz, Shevlin, Minn., $15.
Harris Dean, Hallock, Minn., $10.
Mr. and Mrs. Johannes, Hallock, Minn.,
R. K., Moorhead, Minn., $21.50.
Mrs. Alfred, Towner, N. Dak., $5.
J. Clarence, Galata, Mont., $10.
en, Augusta, Vancouver, Wash., $21.
Ryder, Aberdeen, Wash., $5.
Mrs. Norman, Manvel, N. Dak., $10.
Sever, Manvel, N. Dak., $5.
Halvor, Crookston, Minn., $10.
Jacobson, Albert S., Rapidan, Minn., $28.
Jensen, Mrs. Martin, Hallock, Minn., $10.
Johannesen, Ole A., Fenton, Iowa, $36.
Johnson, A. C., Moorhead, Minn., $23.
Johnson, Bert, Hills, Minn., $5.
Johnson, J. R., Buffalo Center, Iowa, $40.
Jorgenson, Mrs. Helene, Boyd, Minn., $12.50.
Kycek, Frank, Hayward, Minn., $10.50.
Larson, Caroline, Milaca, Minn., $14.
Larson, Mrs. Emma, Bryant, S. Dak., $22.50.
Larson, Laurence, Manvel, N. Dak., $7.
Larson, Martha, Milford, Iowa, $4.
Larson, Peder, Cadott, Wis., $5.
Lee, Andrew, Cannon Falls, Minn., $45.
Lerum, C. S., Rio, Wis., $2.
Leum, Miss Olive, Westby, Wis., $2.
Magnuson, Mrs. Bernt, Hingham, Mont., $5.
Miller, Beverly, Ruthton, Minn., $9.
Morck, William, Milford, Iowa, $12.25.
Myrmo, George, Eugene, Ore., $5.
Naeseth, Mrs. C. G., Rio, Wis., $18.
Nelson, Anton, Starkweather, N. Dak., $2.
Nelson, Mrs. Hans H., Byron, Minn., $3.
Olson, Philip, Manvel, N. Dak., $14.
Olson, Theo., Harmony, Minn., $26.
Orning, Mrs. Matilda, Ames, Iowa, $50.
Paulsrud, Rev. G. O., Westby, Wis., $36.
Pederson, Mrs. Ida, Eagle Grove, Iowa, $36.
Peterson, Elmer, Scarville, Iowa, $3.
Peterson, Oscar, Harmony, Minn., $5.
Pfenning, John, Muskegon Heights, Mich., $12.
Prine, Robert, Argyle, Wis., $2.
Sandness, Mrs. P. M., Moorhead, Minn., $14.
Silness, Rev. E. T., Fargo, N. Dak., $115.
Sogaard, Mrs., Litchville, N. Dak., $3.
Stolsmark, Dan, Pierpont, S. Dak., $21.
Strand, Carl E., Lawton, N. Dak., $158.23.
Tegland, Mrs. Bertha, Clarkfield, Minn., $2.
Thork, Bennie, Hazel Run, Minn., $3.
Torgeson, S. R., Minneapolis, Minn., $5.
Wahlstrom, Mrs., Marshall, Minn., $3.
Wick, Hans, Marietta, Minn., $30.
Williamson, Mr. and Mrs. Clarence, Manvel, N. Dak., $2.
Wilson, Aug., Hazel Run, Minn., $1.
Wold, Olaf O., Colfax, N. Dak., $18.

From December 13 through 17, 1954

Aanderud, Arlene, Maddock, N. Dak., $5.
Angvick, Olaf, Superior, Wis., $50.
Anderson, Mrs. Emil, Tunbridge, N. Dak., $7.
Anderson, Mrs. Oscar, Bremen, N. Dak., $1.
Anderson, Mrs. Oscar S., Canby, Minn., $5.
Asbjornan, Mrs. Gunder, Oklee, Minn., $50.
Aure, Mrs. Jens, Canby, Minn., $5.
Barfknecht, John F., Barron, Wis., $23.
Bekkerus, Holvor, Rothsay, Minn., $7.
Bergerson, Mr., Hubbard, Ore., $10.
Bergheim, Mrs. Marie, Howard, S. Dak., $33.
Boe, Mrs. Andrew J., Superior, Wis., $10.
Burness, Mrs., Hubbard, Ore., $5.
Byrnes, Mrs. Jeannette, Robinson, Christ, Superior, Wis., $5.
Christianson, Mrs. Ben, Superior, Wis., $5.
Christianson, John P., Canby, Minn., $5.
Dahle, Torger, Estherville, Iowa, $3.
Danielson, John, Spring Valley, Wis., $5.
Ehrich, Ricky Ray, Bricelyn, Minn., $5.
Ellingboe, George, Maynard, Minn., $37.
Elness, Mrs. Calmer, Windom, Minn., $4.
Enge, Mrs. E. C., Milnor, N. Dak., $54.
Erickson, Edward E., Canby, Minn., $5.
Felper, Art, Roehr, Mrs., LeRoy, Minn., $19.
Fieldhammer, D. E., Sacred Heart, Minn., $26.
Fimsland, Mrs. Marie, Superior, Wis., $10.
Flatland, Mrs. Ole, Canby, Minn., $5.
Folstad, Mrs. Inga, Fertile, Minn., $34.
Foss, Caroline, Rushford, Minn., $6.
Gjellafold, Helen, Forest City, Iowa, $5.
Greibrock, George, Thief River Falls, Minn., $4.
Grimsrud, Mrs. Sophia, Superior, Wis., $1.
Gunderson, Mrs. Gunder, Henning, Minn., $15.
Halverson, Mrs. Louise, Rake, Iowa, $27.
Halvorson, Julius K., McIntosh, Minn., $8.
Hamre, B. J., Fertile, Minn., $2.
Hanson, Thomas Arthur, Windom, Minn., $2.
Helgeland, Peter, Haugen, Wis., $5.
Hoch, Mrs. Ada, Superior, Wis., $5.

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24-2117 All Glory, Laud and Honor
Ride On! Ride On in Majesty
24-2121 The Day of Resurrection
I Know That My Redeemer Liveth
24-2104 Sweet Hour of Prayer
When I Survey the Wondrous Cross
24-2057 I Love to Tell the Story
Jesus Shall Reign
24-2109 The Old Rugged Cross
One Sweetly Solemn Thought

CHIME AND VIBRA-HARP RECORDS

24-3250 Jesus, Savior, Pilot Me
The Church's One Foundation
24-3261 All Glory Be to God on High
If Thou But Suffer God to Hide Thee
24-3328 The Holy City
24-3255 Be Still My Soul (Finlandia)
O Worship the King
24-3280 Christ the Lord Is Risen Today
Come Ye Faithful, Raise the Strain
24-3283 The Palms
Hosanna

Augsburg Publishing House, Minneapolis 15, Minnesota

Jacobson, Andrew, Canby, Minn., $5.
Jacobson, Mrs. Carl, Rake, Iowa, $71.
Jensen, Mrs. Lawrence, Lake Preston, S. Dak., $11.
Johnson, C. H., Superior, Wis., $4.50.
Johnson, Mrs. Frank, Waterford, Wis., $12.
Johnson, J. M., Superior, Wis., $5.
Johnson, John, Pontiac, Ill., $2.
Johnson, Lloyd, Valley City, N. Dak., $86.
Johnson, Mr. and Mrs. Louis, Superior, Wis., $5.
Johnstone, Herbert, Beach, N. Dak., $3.
Krieger, Irvin, Rake, Iowa, $38.
Kronschnabel, Max, Fertile, Minn., $1.
Kylling, Ludvig, Jr., Canton, S. Dak., $5.
Kyllo, Richard, Sargeant, Minn., $3.
Larson, Mrs. Bernt, Superior, Wis., $5.
Larson, Mrs. Marie, Superior, Wis., $30.02.
Lindahl, Mrs. Victor, Canby, Minn., $5.
Lovseth, Rev., Gary, S. Dak., $32.
Maakestad, Mrs. S. J., Lee, Ill., $5.
Malingen, Melvin, Rothsay, Minn., $12.
Marcks, William, Windom, Minn., $9.
Munson, O. B., Bradley, S. Dak., $30.
Murphy, Hannah, Newcomb, Al, Spicer, Minn., $19.
Nelson, Mrs. Guttom, Waukon, Iowa, $7.
Nyquist, Judge David N., Scobey, Mont., $15.
Osten, Mrs. Nellie, Madelia, Minn., $5.
Otto, Mrs. William A., Granite Falls, Minn., $8.
Pedersen, Mrs. Minnie, Superior, Wis., $5.
Pederson, Edward, Browerville, Minn., $23.50.
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Peterson, Ole N., Canby, Minn., $5.
Reinertson, Tom, Sacred Heart, Minn., $6.
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Rochne, Andrew, Estherville, Iowa, $2.50.
Rogue, Tedvald, Canby, Minn., $5.
Ruby, Pvt. Eldon, Kensett, Iowa, $50.
Rude, O. G., Sacred Heart, Minn., $12.
Rustman, Frank, Russell, Minn., $30.
Sandberg, Mrs. Eileen, Superior, Wis., $4.
Sather, Halvor, Canby, Minn., $5.
Skillingstad, Jacob, Wilson, Wis., $18.
Slette, Louie, Cashton, Wis., $1.
Sola, Mrs. Mildred, Decorah, Iowa, $3.50.
Steenson, Mrs. S. G., Hillsboro, N. Dak., $55.
Sundberg, Mary, Duluth, Minn., $8.50.
Tasa, Mrs. Anna, Dennison, Minn., $5.
Tollerud, Mrs. A., Superior, Wis., $10.
Tolnes, Mrs. Elida, Fertile, Minn., $9.
Tolsrud, Mrs. O. M., Mason City, Iowa, $1.
Trelstad, Rev. J. P., Atwater, Minn., $10.
Ugiene, Mrs. Kristine, Frontier, Sask., Can., $37.
Woodwick, LuWayne, Rake, Iowa, $30.
Yinneman, Mrs. Anna, Scarville, Iowa, $5.

From December 20 through 24, 1954

Anderson, Joe, Williams, Iowa, $5.50.
Anderson, Patricia Fay, Superior, Wis., $10.
Andreas, Mrs. Ed., Montevideo, Minn., $3.
Bakken, Mrs. Lewis, Rushford, Minn., $34.
Ball, Mrs. Nellie, Silverton, Ore., $14.
Bergerson, Lawrence, Lake Norden, S. Dak., $58.
Brakke, Mrs. Ole, Minneapolis, Minn., $3.
Brekke, Jonathan, Winger, Minn., $8.
Flakoll, Andrew, Forbes, N. Dak., $2.
Gjellefald, Helen, Forest City, Iowa, $1.
Gunderson, Conrad, Superior, Wis., $8.
Gunderson, James, Mission Hill, S. Dak., $22.
Hall, Gorden, Garner, Iowa, $84.
Halverson, John, Lisbon, N. Dak., $10.
Harrington, Walter, Effie, Minn., $1.50.
Hegg, Ole, Sedan, Minn., $72.50.
Hendrickson, Mrs. O. H., Gary, Minn., $18.
Hill, Rudd, Forest City, Iowa, $5.
Hoium, Judean, Moorhead, Minn., $1.
Holland, Charles, Forest City, Iowa, $1.
Homme, Gary, Echo, Minn., $83.
Hoyum, Thomas, Viroqua, Wis., $21.
Jacobson, Mrs., Sutton, N. Dak., $5.
Jacobson, Henry, Stanhope, Iowa, $1.
Jensen, Hans, Forest City, Iowa, $10.
Johnson, Herbert, Kolten, N. Dak., $42.
Jydstrup, Charles, Mission Hill, S. Dak., $15.
Keller, Mrs. Anna, Menomonie, Wis., $35.
Knutson, O. B., Linn Grove, Iowa, $159.86.
Knutson, Tom, Forest City, Iowa, $26.25.
Kooistra, Johanna, Oldham, S. Dak., $4.
Krossen, Andrew, Trail, Minn., $7.
Larson, Mrs. Bernt, Superior, Wis., $5.
Laumb, Maria, Montevideo, Minn., $15.
Lea, Albert, Lake Mills, Iowa, $15.
Liane, Daniel, Lisbon, N. Dak., $10.
Marchant, H. E., Chatfield, Minn., $6.
McMahn, Mrs. Earl, Effie, Minn., $1.50.
Mickelson, Melvin, Hazlet, Sask., Can., $5.
Miley, George C., Litchfield, Minn., $6.
Nansen, Mrs. George, Winger, Minn., $10.
Nelson, T., Stanhope, Iowa, $25.
Nilsen, Mrs., Staten Island, N. Y., $15.
Nyhoug, Mrs., Volin, S. Dak., $2.
Olson, John W., Oslo, Minn., $5.
Oyloe, Glen, Ossian, Iowa, $1.
Reinstad, Ludvig, Dawson, Minn., $36.
Root, Mr. and Mrs. O. R., Superior, Wis., $30.
Sandstrom, John H., Plaza, N. Dak., $40.
Steenson, Mrs. S. G., Waubun, Minn., $2.
Tollifson, D. W., Longmont, Colo., $12.
Trelstad, Rev. John P., Grove City, Minn., $25.
Wahl, Olga, River Falls, Wis., $23.
Weitner, Mrs. K. F., Balfour, N. Dak., $5.

From December 27 through 31, 1954

Aaberg, Ella, Hanley Falls, Minn., $2.50.
Abelson, Abel, Mission Hill, So. Dak., $30.25.
Anderson, Annie, Adams, Minn., $11.
Anderson Mrs. Donald, Minneapolis, Minn., $7.
Anderson, Joe T., Kanawha, Iowa, $71.
Anderson, Mrs. Ole, Greenbush, Minn., $11.
Aronson Fred, Superior, Wis., $52.
Arnestad, Hans G., Prince Albert, Sask., Canada, $2.
Arntson, Miss Emma, Pelican Rapids, Minn., $3.
Bakken, Hans, Audubon, Minn., $30.
Benson, Lewis, Leland, Iowa, $4.
Berg, Stanley, Granite Falls, Minn., $2.50.
Bjerke, Mrs. L. L., Porter, Minn., $33.
Blagsvedt Jas., Mabel, Minn., $19.
Bothne, Mrs. Sophia, Minneapolis, Minn., $4.
Danielson, John, Spring Valley, Wis., $11.
Distad, Carrie, Espe, George, Fosse, Carl, Hayfield, Minn., $41.50.
Eckley, Peter P., Dallas, Wis., $34.50.
Edlund, Mrs. Carrie B., Nome, No. Dak., $10.
Ehrie Jergen, Decorah, Iowa, $2.50.
Ellertson, Eddie, Gully, Minn., $6.
Erickson, Mrs. Albert, Cashton, Wis., $5.
Fisher, Norman, Eagle Grove, Iowa, $100.
Forstrom, Mrs. John, Grantsburg, Wis. $10.
Garden, Roseus, Gary, Minn., $6.
Gilberts, Rodney, Pelican Rapids, Minn.,
Golberg, Ole, Arlington, Calif., $3.
Grimstad, Dorothea, Mc Intosh, Minn., $1
Gunderson, Anton, Harlow, No. Dak., $4.
Gunderson, Mrs. George, Sargeant, Minn.,
Hagen, Mrs. Lauritz, Lake Mills, Iowa, $
Hakanson, Mrs. Ernest, Superior, Wis., $5.
Halvorson, Mrs. Bergettie, Tacoma, Wash.
Halvorson, Rodney Dean, Stewartville, $12.50.
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Hanson, Hans G., Jewell, Iowa, $2.
Hanson, Lewis, Viroqua, Wis., $10.
Heggem, Clifford, Kelley, Iowa, $2.
Helgeland, Peter, Rice Lake, Wis., $105.
Helgesen, Hans, Hanley Falls, Minn., $4.
Holgrimson, Rier, Brooten, Minn., $38.
Holland, Mrs. Mina, Hendrum, Minn., $5.
Hovland, Mrs. Selmer, Jewell, Iowa, $22.50
Huslegard, Chris., Stewartville, Minn., $9.
Ihle Nels, Slater, Iowa, $50.
Insteness, Martha, Strum, Wis., $9.
Jacobson, H. N., Crosby, No. Dak., $15.

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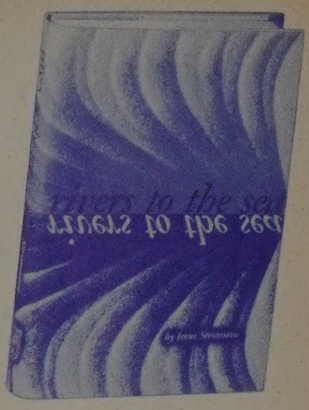

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